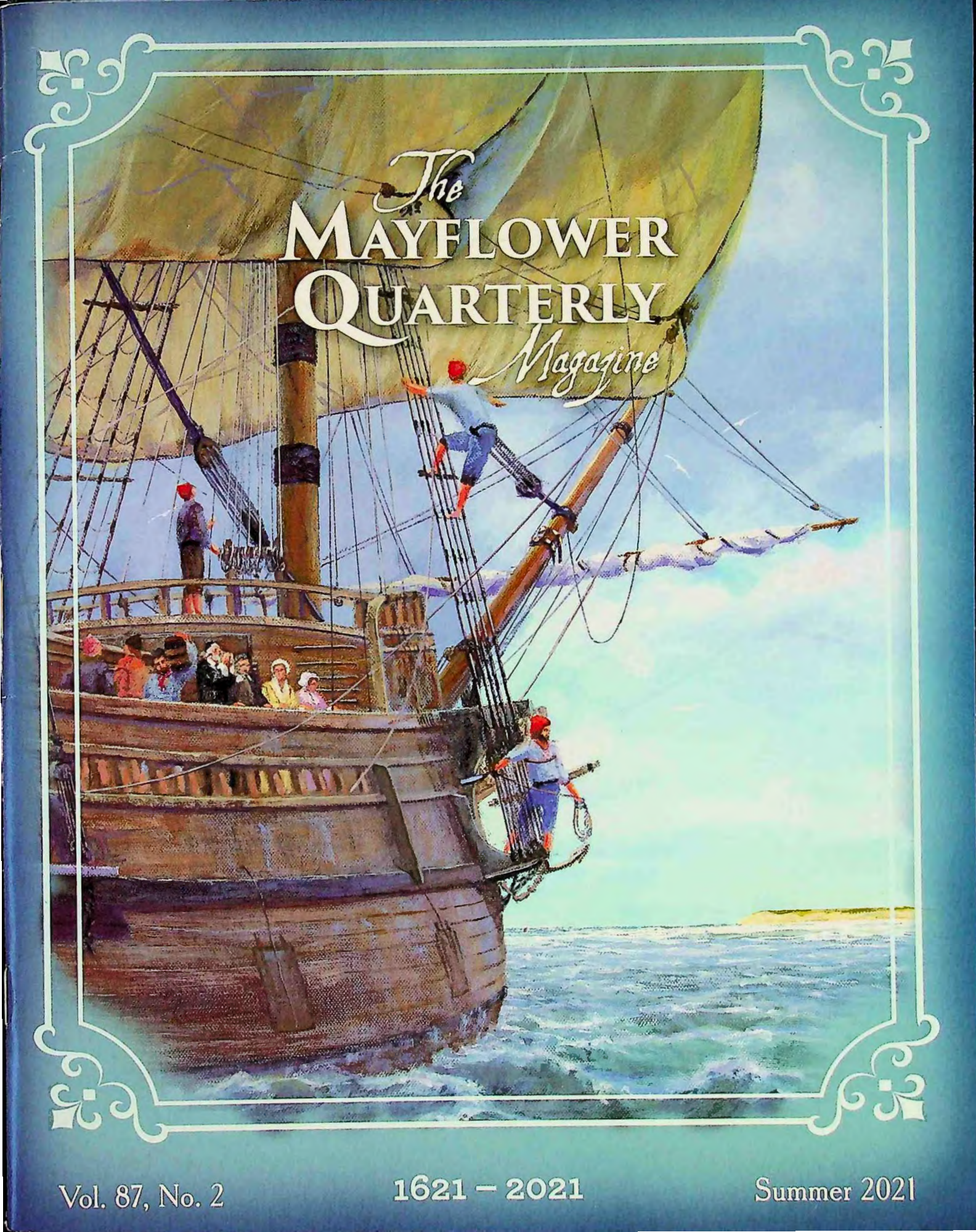

Vol. 87, No. 2 1621 – 2021 Summer 2021

The General Society of Mayflower Descendants

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The Mayflower Quarterly Magazine

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Editorial Review Committee

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W. Becket Soule
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Contact our Office:
MQMeditor@TheMayflowerSociety.org

the Mayflower Society House

Virtual Lecture Series

GSMD began its Mayflower Society House Virtual Lecture Series in the spring of 2021! These lectures continue and cover a variety of Pilgrim-related topics, including their odyssey, their life and times, their maritime experience and, of course, genealogy. There are lectures to enjoy in June and July!

Please plan to join us for the next events, and learn about Pilgrim and genealogy topics from the comfort of your home. The next lecture topics are highlighted below; stay tuned for announcements of additional lectures!

JUNE 17 – 6:30 PM ET
Made in America: The Pilgrim Story and How it Grew
with James W. Baker

July 15 – 6:30 PM ET
The Life of Peregrine White
with Stephen O'Neill

Links to each lecture will be posted on our website as they become available.

Cover Art: This issue's cover illustrates the *Mayflower* sailing off the coast of Cape Cod. It is titled, "They fell amongst dangerous shoals." The original painting was created by artist Mike Haywood.

The Mayflower Quarterly Magazine (ISSN 0148-5032) is published quarterly by the not-for-profit General Society of Mayflower Descendants, 4 Winslow St., Plymouth, MA 02360. The magazine is available to all GSMD members in good standing as well as by annual subscription to the public for $24 (+ shipping for those outside the continental US). Periodical postage paid at Plymouth, Massachusetts, and additional offices. ***POSTMASTER:*** Send address changes to the General Society of Mayflower Descendants, P.O. Box 3297, Plymouth, MA 02361-3297.

Deadlines for submission:

January 1:	April 1:	July 1:	October 1:
Spring Issue	Summer Issue	Fall Issue	Winter Issue

Submissions: To submit to *The Mayflower Quarterly Magazine*, please email MQMeditor@TheMayflowerSociety.org. All articles submitted should be sent as Microsoft Word documents; photographs submitted should be sent as 300 dpi resolution or higher.

Office & Library:
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Plymouth, MA 02360

Mailing Address:
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Plymouth, MA 02361-3297

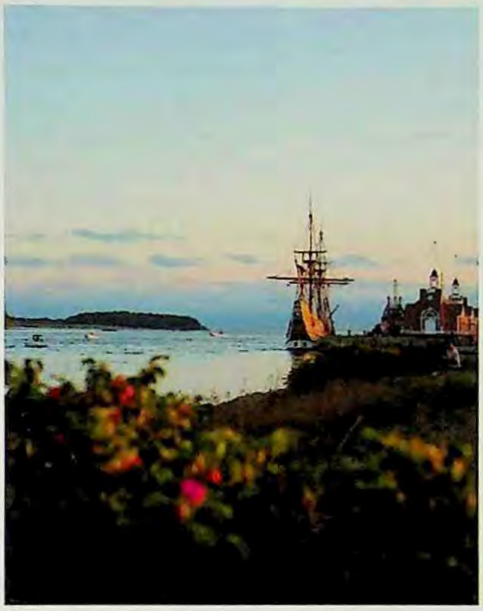
The Mayflower Quarterly Magazine

Volume 87, No. 2
Summer 2021

Editor's Note

Welcome to the summer edition of *The Mayflower Quarterly Magazine*!

As I write this note, spring has finally arrived in New England and summer is sure to follow. I hope when you receive this issue of *The Mayflower Quarterly Magazine* you are enjoying good weather in your part of the world.



▲ Before departing for Plymouth, the *Mayflower II* spent a weekend docked at the Mass. Maritime Academy in Bourne. *Photo by Kathryn Carveiro.*

In this edition of *The Mayflower Quarterly Magazine*, we once again have a variety of articles for your reading pleasure. I direct your attention to the many engaging contributions we received from Member Societies. What a privilege it is for us to stay connected and to learn from each other as members of the General Society of Mayflower Descendants.

As you know, this year we are celebrating the 400th Anniversary of the First Thanksgiving and it is most fitting that our leadership has chosen this year to create an engaging new logo. Please see an article on page 10 written by our Secretary General, Meg Averett, about our new trademark and logo.

I would like to thank Erin Darling for her outstanding service to *The Mayflower Quarterly Magazine* as the copy editor. Thank you, Erin! We welcome Della Regenold, from the Kansas Society, as the new copy editor. Welcome Della!

As I mentioned in my first Editor's Note, *The Mayflower Quarterly Magazine* is your magazine and we are most eager to have your input and contributions. I, once again, invite you to become involved with *The Mayflower Quarterly Magazine*. We are looking for interesting articles, suggestions, and volunteers to help coordinate different sections of the magazine. I would especially like to see an article submitted discussing the meaning of Thanksgiving through the years. I encourage you to send your ideas, pictures, and news of your special events to me at MQMeditor@TheMayflowerSociety.org.

– A.R.W.

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Governor General's Message

Governor General Jane E. Groves Riddell Hurt

The new Mayflower Society House Virtual Lecture Series has been introduced. These free webinars are held the third Thursday of each month at 6:30 p.m. (ET). You can find links to each lecture on the General Society of Mayflower Descendants' (GSMD) website. I hope you were able to join the webinar on April 15, 2021, for "Orphan Trains: History, Genealogy, Legacy" with Michael Brophy and on May 20, 2021, "75 Years Later: Creating Wartime Family Reunions Using Genealogy & DNA" with Bonnie Wade Mucia. Please plan to join the GSMD for the Mayflower Society House Virtual Lecture Series on June 17, 2021, "Made in America: The Pilgrim Story and How it Grew" with James W. Baker.

The Mayflower Society House Trustees have been involved in ongoing discussions about the repair work underway on the Mayflower Society House. The General Society is fortunate to have the following serve as House Trustees: Treasurer General Elizabeth Gaudreau of the Colorado Society, Mark T. Cox IV of the Virginia Society, William 'Bill' Ulmschneider of the Rhode Island Society, and Ben G. Proctor III of the Maryland Society. Mark Cox was featured in a recent issue of the *American Ancestors* magazine published by New England Historic Genealogical Society (NEHGS).

On March 12, 2021, it was my pleasure to attend the European Society's virtual educational lecture titled "The Mayflower Journey," presented by George English, who has researched the ancestry and history of the Delano family. This educational event was attended by eighty participants from Europe, South America (Chile) and the United States of America.

I was struck by the level of prospective member attendees. A poll was taken during the event that showed forty percent of those attending were GSMD approved members, a few knew of no connection to the *Mayflower*, and others attending were prospective members who thought they had a family line to a *Mayflower* passenger. The Historian from our European Society attended the event and four people interested in joining contacted her. This is a wonderful best practice for other Governors to consider. Congratulations to Governor Medeiros of the European Society for hosting this lecture to engage current and prospective members.

What we accomplish is the result of YOUR service and investment. Thank you for serving your Member Society or the General Society. Be empowered and be involved! Make the General Society of Mayflower Descendants your primary non-profit. Tell the *Mayflower* story – continue the legacy.

We look back to 1897 and our remarkable history as we look forward to this year's 100,000th member. I am grateful for each of you as we observe this 400th anniversary year of the First Thanksgiving. This is going to be a memorable year!

"As one small candle may light a thousand, so the light here kindled hath shown unto many, yea in some sort to our whole nation."

– William Bradford

General Board of Assistants Meeting

Plymouth, Massachusetts, September 8-12, 2021

Secretary General Meg Averett

Thank you for planning to attend our 2021 General Board of Assistants (GBOA) Meeting, hosted by the Massachusetts Society. Join your Mayflower family as we gather together at the Hotel 1620 to remember the First Thanksgiving!

The GBOA Meeting is a wonderful opportunity to reconnect with old friends and make new connections with other members. You will have the opportunity to be involved in the business of the General Society of Mayflower Descendants (GSMD) and gather best practices to take home to your Member Society.

REGISTRATION FEE (Required for every member and guest, no exceptions, nonrefundable) $65.

LATE REGISTRATION FEE after July 18, 2021 (Subject to availability) $85.

Hotel accommodation information may be found at: https://www.TheMayflowerSociety.org/members-only

COVID-19 RESTRICTIONS may impact occupancy and availability of scheduled events. Refunds will be given if COVID-19 Restrictions impact an event you have previously paid for. Check back on the GSMD website closer to the GBOA Meeting for updates on COVID-19 Travel Restrictions and Massachusetts COVID-19 status as we continue to monitor CDC guidelines. GSMD remains hopeful that we can safely welcome you home to Plymouth!

All GSMD officers are urged to attend. If the elected or nominated Deputy Governor General (DGG) or Assistant General (AG) of your Society is unable to attend, your Society board may authorize Acting Officers for this meeting only. If this is the case within your Member Society, your Secretary must forward the names of the Acting Officers to the Secretary General one month prior to the meeting. Acting Officers will not be seated without this authorization. Registered Mayflower Society members or family are welcome to attend the meeting as silent observers and to participate in tours.

Please make your reservation online by July 18, 2021, to avoid a late registration fee (subject to availability). Please note, if you are an officer attending the GBOA meeting on Friday, do not book a tour that day. However, it is advisable that GBOA officers book the luncheon since time will be limited before the afternoon session resumes. Full information has been emailed to GSMD officers and may be found online.

For more information and to register, please visit https://www.TheMayflowerSociety.org/members-only

All events are subject to Massachusetts COVID-19 Restrictions at the time of the GBOA Meeting.

QUESTIONS? Email Secretary General Meg Averett: SecretaryGeneral@TheMayflowerSociety.org

SCHEDULE OF EVENTS

All events will be held at Hotel 1620 unless stated otherwise.

Name badges are required for entry into all events!

WEDNESDAY – September 8, 2021

9:00 AM – 4:00 PM Executive Committee Meeting, EC Lunch on your own.

8:00 AM – 4:00 PM Tour: Adams Homestead, Quincy, Boxed Lunch, Coach Bus, still tentative due to COVID-19 Restrictions.

7:00 PM – 8:00 PM Historians Meet & Greet, GSMD Library.

THURSDAY – September 9, 2021
EDUCATION DAY

8:00 AM – 4:15 PM Tour: Lexington-Concord & Orchard House, Boxed Lunch, Coach Bus, still tentative due to COVID-19 Restrictions.

8:00 AM – 9:00 AM Mayflower Guard Practice

9:00 AM – 10:00 AM Juniors Committee

9:00 AM – 10:30 AM Historians Training

11:00 AM – 12:00 PM Bylaws Committee

11:00 AM – 12:00 PM Education Committee

8:00 AM – 12:00 PM Other Committee Meetings *(see program upon arrival).*

Continued on next page.

Continued from previous page.

12:00 PM – 1:00 PM Lunch on your own.

1:00 PM – 4:00 PM Governor's General Forum *(all officers and members welcome).*

4:30 PM – 5:30 PM Technology Committee

6:00 PM – 7:00 PM Welcome Reception, hosted by the Massachusetts Society, *appetizers and cash bar.*

FRIDAY – September 10, 2021

9:00 AM – 4:00 PM GBOA Meeting, *registration and required attendance for GBOA officers. Guests and other members must register to attend as silent observers as space allows.*

12:00 PM – 1:00 PM Lunch, *open to all registered members and guests.* $35, Registration required.

WEAR YOUR PILGRIM HATS!

6:30 PM – 10:30 PM First Thanksgiving Banquet, Plimoth Patuxet. $125, Registration required.

Transportation is on your own. No Pilgrim attire permitted. Business casual dress.

The Thanksgiving meal will consist of passed appetizers and a plated two-course meal of typical 17th century foods including meats, fish, and vegetables. Cash bar.

SATURDAY – SEPTEMBER 11, 2021

9:30 AM – 11:00 AM Pilgrim Hall Museum, Tapestry Viewing. $15, Registration required.

Lunch on your own.

12:30 PM Assemble for Pilgrim Progress, Mayflower Society House, bring your own Pilgrim attire.

1:00 PM Pilgrim Progress, wreath laying on Cole's Hill and a Meetinghouse Ceremony. The Meetinghouse Ceremony is a registered-only event. Attendance is limited due to COVID-19 restrictions. The Meetinghouse will be open with free docent tours for members and their guests, on Wednesday, Thursday, and Friday. Additional details will be listed in the GBOA program.

2:30 PM Reception in Colonial Gardens, Mayflower Society House. $20, Registration required.

6:30 PM – 10:30 PM First Thanksgiving Banquet, Plimoth Patuxet. $125, Registration required.

Transportation is on your own. No Pilgrim attire permitted. Business casual dress.

The Thanksgiving meal will consist of passed appetizers and a plated two-course meal of typical 17th century foods including meats, fish, and vegetables. Cash bar.

This event is currently waitlisted. See an identical Thanksgiving Banquet for Friday night!

SUNDAY – September 12, 2021
1620 Club Events

Governor General's 1620 Club Events for 1620 Club Donors and Invited Guests Only.

At the time of publication in May 2021, Massachusetts is still under COVID-19 Restrictions with meeting capacity limits. Unfortunately, this has resulted in waitlists for some registered attendees. Information about updated COVID-19 Restrictions will be placed on the GSMD website before the GBOA Meeting.

There are many things to do and see on your own in the area. Please see our GSMD website for attractions in the area: https://www.TheMayflowerSociety.org/2016-03-17-18-42-26/pilgrim-attractions.

Also visit the See Plymouth Website, official Tourism Site for the Town and County of Plymouth: www.SeePlymouth.com.

In Memoriam

Dr. Joan Lehr (nee Kimnach) passed away on November 20, 2020, in St. Louis, Missouri, at the age of 96. She was a descendant of two *Mayflower* passengers – John Alden and Francis Cooke. Dr. Lehr became a member of the Ohio Mayflower Society in 1980, belonging first to the Marietta Colony and later to the Columbus Colony.

She held the following positions in the Ohio Society:

Ohio Mayflower Governor – 1999-2005
Ohio Mayflower Deputy Governor – 1996-1999
Ohio Mayflower Elder – 1993-1996

In addition, Dr. Lehr also spoke to students and staff at a local school each November dressed in Pilgrim attire.

Ten Year Membership Trends by Member Society 2011 – 2020

Member Society	2020	2019	2018	2017	2016	2015	2014	2013	2012	2011
Alabama	256	271	256	240	226	196	195	175	171	169
Alaska	59	66	64	68	66	73	73	73	78	72
Arizona	402	406	384	387	382	383	363	367	367	373
Arkansas	123	112	126	117	129	117	100	91	90	141
Australia	37									
California	2,615	2392	2,410	2,404	2,476	2,504	2,438	2,577	2,530	2,637
Canada	239	267	254	249	245	255	245	229	235	237
Colorado	619	540	513	492	492	475	459	453	450	448
Connecticut	1,514	1444	1,404	1,379	1,363	1,361	1,344	1,368	1,358	1,386
Delaware	184	172	193	186	187	187	180	175	163	165
District/Columbia	413	420	440	439	410	420	430	425	427	414
Europe	60	68	65	61	59					
Florida	1,539	1570	1,526	1,451	1,390	1,338	1,311	1,278	1,282	1,242
Georgia	383	354	369	373	362	353	336	327	309	310
Hawaii	93	95	99	92	90	88	105	116	116	108
Idaho	154	143	144	133	142	143	134	133	122	122
Illinois	1,106	1120	1,097	1,085	1,066	1,045	1,022	1,057	1,081	1,055
Indiana	432	445	452	428	433	445	436	436	434	431
Iowa	369	379	376	371	374	366	356	331	353	345
Kansas	451	436	439	404	384	393	391	382	371	349
Kentucky	198	201	194	190	187	175	171	165	155	155
Louisiana	176	169	171	164	154	165	162	156	161	149
Maine	1,097	1088	1,108	1,091	1,090	1,112	1,138	1,173	1,193	1,207
Maryland	471	424	474	444	407	397	378	365	356	347
Massachusetts	3,892	3706	3,628	3,526	3,381	3,372	3,354	3,356	3,380	3,392
Michigan	928	858	828	821	823	845	863	807	806	797
Minnesota	465	463	466	450	445	498	483	441	430	427
Mississippi	179	184	190	183	177	177	164	163	168	167
Missouri	309	304	306	302	303	304	308	310	313	306
Montana	119	123	116	116	117	113	116	118	116	119
Nebraska	269	277	296	284	290	297	288	299	301	311
Nevada	178	169	159	158	150	133	122	133	134	134
New Hampshire	593	593	595	566	540	557	529	518	513	509
New Jersey	831	825	786	792	804	789	766	771	783	753
New Mexico	153	185	176	171	164	161	160	158	155	147
New York	1,513	1396	1,437	1,404	1,294	1,255	1,223	1,227	1,222	1,215
North Carolina	567	574	581	597	696	675	651	607	581	582
North Dakota	113	121	118	123	115	110	105	102	91	91
Ohio	999	932	946	916	891	873	831	812	791	775
Oklahoma	170	275	267	256	258	252	260	256	274	263
Oregon	263	246	235	215	218	206	207	255	243	252
Pennsylvania	801	758	776	757	741	718	594	596	628	625
Rhode Island	504	490	478	474	448	441	428	428	435	440
South Carolina	440	403	385	377	405	393	356	362	353	309
South Dakota	308	315	309	296	283	277	270	259	251	251
Tennessee	243	233	212	195	199	195	196	256	240	203
Texas	1,424	1472	1,414	1,344	1,300	1,258	1,191	1,159	1,131	1,107
Utah	285	294	255	266	293	281	252	223	207	206
Vermont	606	606	556	581	596	606	600	598	606	610
Virginia	847	782	774	748	725	724	739	727	732	745
Washington	400	459	441	451	423	448	413	409	445	450
West Virginia	60	53	46	45	46	46	48	55	60	60
Wisconsin	641	621	581	557	538	534	523	531	538	567
Wyoming	101	104	108	107	107	117	112	110	110	110
TOTAL	**31,191**	**30,403**	**30,023**	**29,326**	**28,884**	**28,646**	**27,919**	**27,898**	**27,839**	**27,785**

Member Society Fees and Dues, 2020

Member Society	Application Fee	Annual Dues	Life Membership Fees	Supplemental Fee	Jr. Registration Fee	# Junrs
Alabama	$150	$50	n/a	$150	$10	Unknown
Alaska	$135	$41	n/a	$135	n/a	n/a
Arizona	$150	$52	n/a	$150	$25	119
Arkansas	$150	$25	n/a	$85	$5	112
Australia	$150	$85	n/a	$150	$25	0
California	$260	$75	Sliding	$185 Regular/$140 Silver Supplemental	$0	55
Canada	$179.85	$58.77	n/a	$179.85	$19.59	23
Colorado	$150	$50	n/a	$150	n/a	7
Connecticut	$200	$35	Sliding	$200	$50	342
Delaware	$175	$65	$1,300	$150	$20	92
D.C.	$200	$65	n/a	$200	$25	6
Europe	$200	$50	n/a	$150	n/a	n/a
Florida	$165	$54	Sliding	$165	$30	1,000
Georgia	$175	$65	$500	$150	$45	43
Hawaii	$165	$50	n/a	$115	0	1
Idaho	$195	$45	$555	$135	$25	6
Illinois	$175	$75	Sliding	$100	$15	172
Indiana	$235	$80	$800	$160	n/a	n/a
Iowa	$175	$35	n/a	$125	$15	268
Kansas	$198	$53	n/a	$145	$20	270
Kentucky	$1200	$50	$1,000	$150	n/a	n/a
Louisiana	$250	$50	Sliding	$250	$75	26
Maine	$175	$50	Sliding	$150	$15	425
Maryland	$325	$60	n/a	$175	$50	18
Massachusetts	$300	$95	Sliding	$250	$100	502
Michigan	$200	$52	Sliding	$148	$10	527
Minnesota	$150	$45	n/a	$150	$150	35
Mississippi	$175	$50	Sliding	$150	$5	51
Missouri	$225	$50	n/a	$125	$25	141
Montana	$195	$45	n/a	$150	$25	16
Nebraska	$150	$45	n/a	$150	$20	83
Nevada	$215	$45	n/a	$170	$10	62
New Hampshire	$150	$50	n/a	$125	$30	160
New Jersey	$180	$42.50	n/a	$130	$10	253
New Mexico	$170	$56	n/a	$150	$10	52
New York	$150	$125	$2,500	$150	$100	93
North Carolina	$175	$50	n/a	$175	NA	NA
North Dakota	$150	$60	Sliding	$150	$15	51
Ohio	$175	$56	Sliding	$160	$10	408
Oklahoma	$150	$55	n/a	$150	$6	53
Oregon	$175	$50	n/a	$175	$20	96
Pennsylvania	$125	$55	n/a	$25	$15	46
Rhode Island	$200	$25	Sliding	$200	$3	112
South Carolina	$230	$70	Sliding	$230	$25	123
South Dakota	$150	$60	Sliding	$150	$5	77
Tennessee	$160	$35	n/a	$135	$25	23
Texas	$220	$50	$1,250	$170	$15	488
Utah	$150	$60	n/a	$140	$10	0
Vermont	$175	$55	Sliding	$175	$10	146
Virginia	$224	$38	n/a	$175	$10	376
Washington	$150	$49	Sliding	$150	$15	134
West Virginia	$150	$40	n/a	$150	$15	11
Wisconsin	$195	$45	Sliding	$150	$25	354
Wyoming	$125	$70	n/a	$100	$5	21

Proposed Amendments to the Constitution and Bylaws

For Submission to the General Congress in 2023

(Deletions are ~~struck-through~~ and additions are **bolded.**)

Proposed Amendment 1: **ARTICLE VII,** Section 2: Regular Meetings

Current Wording	Proposed Amendment	If Adopted, Will Read
Article VII, **Section 2: Regular Meetings** The regular meetings of the General Congress shall be held at Plymouth, Massachusetts, triennially, to begin on the second Monday in September or upon such other date in September as the General Board of Assistants may designate.	**Article VII,** **Section 2: Regular Meetings** The regular meetings of the General Congress shall be held at Plymouth, Massachusetts, triennially, to begin on the second Monday in September or upon such other date in September as the General Board of Assistants may designate. Electronic meetings may be used for a regular meeting. The decision to hold an electronic meeting shall be made by a two-thirds (2/3) vote of the Executive Committee. When necessary, in the event of a local, state, or national emergency, a meeting may be postponed or canceled by a two-thirds (2/3) vote of the Executive Committee.	**Article VII,** **Section 2: Regular Meetings** The regular meetings of the General Congress shall be held at Plymouth, Massachusetts, triennially, to begin on the second Monday in September or upon such other date in September as the General Board of Assistants may designate. Electronic meetings may be used for a regular meeting. The decision to hold an electronic meeting shall be made by a two-thirds (2/3) vote of the Executive Committee. When necessary, in the event of a local, state or national emergency, a meeting may be postponed or canceled by a two-thirds (2/3) vote of the Executive Committee.

Rationale: The COVID-19 pandemic has severely impacted travel and in-person meetings and gatherings. The proposed amendment allows the Society to conduct meetings using electronic formats.

Proposed Amendment 1: **ARTICLE VII,** Section 3: Special Meetings

Current Wording	Proposed Amendment	If Adopted, Will Read
Article VII, **Section 3: Special Meetings** Special sessions of the General Congress may be called upon vote of the General Board of Assistants and shall be called upon the vote of four Member Societies. The call for a special session of the General Congress shall be issued at least three months in advance, and no business except that specifically stated in the call shall be considered.	**Article VII,** **Section 3: Special Meetings** Special meetings ~~sessions~~ of the General Congress may be called ~~upon~~ by a vote of the General Board of Assistants ~~and shall be called~~ or upon the vote of four Member Societies. The call for a special ~~session~~ meeting of the General Congress shall be issued at least three months in advance, and no business except that specifically stated in the call shall be considered. Continued on next page.	**Article VII,** **Section 3: Special Meetings** Special meetings of the General Congress may be called by a vote of the General Board of Assistants or upon the vote of four Member Societies. The call for a special meeting of the General Congress shall be issued at least three months in advance, and no business except that specifically stated in the call shall be considered. Electronic meetings may be used for a special Continued on next page.

Continued from previous page

Current Wording	Proposed Amendment	If Adopted, Will Read
	Electronic meetings may be used for a special meeting. The decision to hold an electronic meeting shall be made by a two-thirds (2/3) vote of the Executive Committee. When necessary, in the event of a local, state, or national emergency, a meeting may be postponed or canceled by a two-thirds (2/3) vote of the Executive Committee.	meeting. The decision to hold an electronic meeting shall be made by a two-thirds (2/3) vote of the Executive Committee. When necessary, in the event of a local, state, or national emergency, a meeting may be postponed or canceled by a two-thirds (2/3) vote of the Executive Committee.

Rationale: The COVID-19 pandemic has severely impacted travel and in-person meetings and gatherings. The proposed amendment allows the Society to conduct meetings using electronic formats.

Proposed Amendment 1: **ARTICLE VIII**, Section 4: Meetings

Current Wording	Proposed Amendment	If Adopted, Will Read
Article VIII, **Section 4: Meetings** Meetings of the General Board of Assistants may be called by the Governor General and shall be called upon the written request of three of its members. Meetings shall be held at least once in each year. Said meetings may be held in any location and notice of each meeting shall be given one month in advance and shall state the object of the meeting. The Secretary General shall also send the notice of each meeting to the Secretary of each Member Society.	**Article VIII,** **Section 4: Meetings** Meetings of the General Board of Assistants may be called by the Governor General, ~~and shall be called~~ or upon the written request of three of its members. Meetings shall be held at least once in each year. Said meetings may be held in any location and notice of each meeting shall be given one month in advance and shall state the object of the meeting. The Secretary General shall also send the notice of each meeting to the Secretary of each Member Society. Electronic meetings may be used for a GBOA meeting. The decision to hold an electronic meeting shall be made by a two-thirds (2/3) vote of the Executive Committee. When necessary, in the event of a local, state, or national emergency, a meeting may be postponed or canceled by a two-thirds (2/3) vote of the Executive Committee or by the Governor General.	**Article VIII,** **Section 4: Meetings** Meetings of the General Board of Assistants may be called by the Governor General, or upon the written request of three of its members. Meetings shall be held at least once in each year. Said meetings may be held in any location and notice of each meeting shall be given one month in advance and shall state the object of the meeting. The Secretary General shall also send the notice of each meeting to the Secretary of each Member Society. Electronic meetings may be used for a GBOA meeting. The decision to hold an electronic meeting shall be made by a two-thirds (2/3) vote of the Executive Committee. When necessary, in the event of a local, state, or national emergency, a meeting may be postponed or canceled by a two-thirds (2/3) vote of the Executive Committee or by the Governor General.

Rationale: The COVID-19 pandemic has severely impacted travel and in-person meetings and gatherings. The proposed amendment allows the Society to conduct meetings using electronic formats.

Mayflower Meetinghouse Update

Lea Sinclair Filson, Former Governor General and Mayflower Meetinghouse Charitable Trust President

▲ Tiffany stained-glass windows.

Sometimes things happen that cause you to pause. A few recent incidents at the Mayflower Meetinghouse have done that for me. First, however, an update.

COVID-19 has forced us to divide the interior restoration and money raising into phases since everything halted for a year. The Trustee Representatives voted to complete restoration on one sanctuary bay so donors, members, and tourists can see the difference in what we will all experience once the interior resumes its original luster. Our preservation team has completed that bay, uncovered new designs, and applied gold leaf that is producing inspiring results.

The photo is not nearly as beautiful as it looks in person. If you stop in at the end of the day when the sun is pouring into the chancel and sanctuary, not only do you see the Tiffany stained-glass window in a way that is wondrous, but the bay that is preserved literally glimmers. Gold-leaf on the borders that long ago faded and flaked away has been restored, and now the references to the sanctuary from the 1800s that the sanctuary glows, begins to make sense. I can only imagine how beautiful it will be when complete.

Winter in Plymouth is quiet. The area around Town Square has been empty during the off-season and has attracted the homeless and others near the Meetinghouse. On April 2nd, we received a call that a break-in had occurred and the glass on the front right bottom window had been broken. Luckily, the priceless stained-glass was not encroached upon since it is too high to allow entry. Sure enough, someone had demolished the small square window and crawled inside into a storage room. Upon hearing from the police, Ron and I quickly headed to Town Square. The police had already called the town building and maintenance crew who were putting plywood over the opening. An alarm had gone off on the old 1749 Court House next door in the early hours of the morning and when police arrived, there was no damage there, but they found our Mayflower Meetinghouse window broken out. Nothing was missing, nothing was vandalized, and nothing was ransacked. The few dollars in the locked donor box were untouched. It appears someone who was trying to escape a very cold night was looking for a warm place to sleep. The back door had been left open where the perpetrator made an exit.

▲ Sanctuary bay under restoration.

▲ Damaged window.

Facilities Manager Nick Spada regularly erases graffiti on the power box outside the side door, and a group of young people congregate many nights on the hill behind the Meetinghouse. We have put into place adequate security to get us through until we are open and busy, and, in the meantime, the congregation of First Parish will return for its scheduled services. Hopefully by next winter, it will become busier on Town Square.

As we continue the restoration and the 2021 tourism season begins, the added activity and longer days will call a halt to the consequences of a dark empty area, and as our restoration continues, new locks, security, and other unseen infrastructure will guard the building and keep it safe.

What gives me pause is that since 1897, this building has stood tall with no damage except for small annoyances like these. I believe there is respect for what the building represents and there are unseen forces watching over the Mayflower Meetinghouse. Angels? Ancestors? Who knows?

In my next update, great news! The next steps of the restoration will be happening during our upcoming GBOA meeting. Look for a new side entrance as well as construction on an elevator in the back of the building. Thanks to each and every person reading this for the support and donations that make this wonderful 2020 legacy we are leaving possible.

News from the Plymouth Office

Executive Director Susan Belekewicz

First and foremost, I would like to thank all of you for your patience as we work through some recent staffing changes. Everyone on the team is pitching in to make this transition time as seamless as possible for our members. I reminded my team that the Society has been conducting its business since 1897 and, no doubt, we will be even stronger as a result of these current challenges.

All of us in Plymouth are hopeful that the summer of 2021 will bring the return of visiting members: we look forward to welcoming you! Here, COVID-19 restrictions are easing as the vaccine is becoming more broadly distributed: the process of "getting back to normal" has begun.

▲ Old furnace.

▲ New furnace.

While the Mayflower Society House will not be "back to normal" this season, there is a steady pace of repairs underway as we bring the house back to its former glory. Already, an automatic water shut-off system has been installed to prevent future water issues. And the main house furnace has been replaced with a beautiful modern mechanism – who knew a furnace could be so exciting? This summer, the knob and tube wiring that used to weave behind the house walls is being removed and replaced with modern wiring. We are planning to open the Mayflower Society House for abbreviated tours during the GBOA meeting week in September. While full tours will not be possible, we want to provide members an insider view into all the repair work underway – seeing the library ceiling restoration work alone is worth the visit. While in town, another "must see" is the first sanctuary bay that has been restored in the Mayflower Meetinghouse – it is stunning, especially in the late afternoon sunlight! And, rest assured, the Mayflower Meetinghouse will be open for tours this year.

The Mayflower Society House Colonial Revival Garden will also be open to visitors in all of its splendor – you will see some garden improvements resulting from the Beautification Fund that was established through the generosity of donors on #GivingTuesday 2019. And the new statue of William Bradford is scheduled to make its trek from Colorado to its new home in our gardens: a June 25th arrival date is planned.

The Technology Committee has been busy with website design and the creation of new content. A special "thank you" to the Education Committee for teaming up with the Technology Committee to write much needed new content about the Pilgrims and their history! This team effort is certain to produce a wonderful result for our members.

Speaking of great content, find some shade, grab your magazine, a lemonade and enjoy your summertime!

Trademark and New Logo

Secretary General Meg Averett

The General Society of Mayflower Descendants (GSMD) is presenting a new trademark and logo for the general public. As the Executive Committee reviewed the public persona of the GSMD, we discovered the need to trademark the name The Mayflower Society. The GSMD has long been known informally as The Mayflower Society, and this update makes the informal name more formal and legal. The GSMD applied for the legal trademark which gives us the right to own the name The Mayflower Society just as we own the name General Society of Mayflower Descendants.

The Mayflower Society
General Society of Mayflower Descendants

The new logo appears in this issue of *The Mayflower Quarterly Magazine* featuring The Mayflower Society trademark. You may have noticed The Mayflower Society logo is already visible on our current website and it will also be prominently visible on our new website scheduled to debut this fall.

You may ask why we feel the need to refresh our public facing logo? The reason is simple. We want

Vision, Mission, and Values

Secretary General Meg Averett

As the Executive Committee of the General Society of Mayflower Descendants (GSMD) began to redesign the GSMD website, they became acutely aware of the need to clearly articulate our organization's online image. Out of this work came the need to look at our trademarks; branding; and vision, mission, and values statements.

The GSMD Vision Statement, Mission Statement, and Values Statement were adopted in 2012 with the Mission Statement amended in 2015 and 2017.

It is customary for organizations to review these statements every one to three years or in times of transition, such as the election of a new board of officers. As our statements are four to nine years old, the time came for a review. What an excellent opportunity to fine-tune our public presence and better articulate our core beliefs.

What is a vision statement? A vision statement is an aspirational way to understand our mission and goals. It is forward-thinking, short, inspiring, and memorable.

What is a mission statement? A mission statement tells others what we do, who we are, and why we exist. It focuses on today and what we do to make our vision achievable. It is a concise statement that is easily understood and remembered.

What are value statements? Value statements are what we believe in, our top priorities, and our actions.

While all three statements can stand alone, it is the interconnectedness that enables these statements to represent us in the community of our members and the larger world.

The Executive Committee reviewed the GSMD Vision, Mission, and Values. The mission statement remains the same, while the vision statement and value statements have been revised to better speak for the GSMD in a more succinct manner.

The following are the GSMD Mission Statement and the newly revised Vision and Values Statements.

MISSION STATEMENT:

The General Society of Mayflower Descendants is committed to research on the lineal descent of the *Mayflower* Pilgrims and education about the Pilgrims who traveled aboard the *Mayflower* in 1620. The Society provides education and understanding of why the *Mayflower* Pilgrims were important, how they shaped western civilization, and what their 1620 voyage means today and its impact on the world.

VISION STATEMENT:

As the leading organization perpetuating the memory of the 1620 *Mayflower* Pilgrims through excellence in research and family history.

VALUES STATEMENT:

- Preserve and maintain the highest genealogical standards proving the lineal descent from the 1620 *Mayflower* Pilgrims.
- Engage and promote new Pilgrim scholarship, research, and publications.
- Instill a passion for history and awareness of the Mayflower Compact and the Pilgrim story through education.
- Support our Member Societies and encourage the establishment of new Member Societies which share our mission and vision and promote the interests common to all.
- Protect, preserve, and interpret our historic properties.

to have a logo that features our trademarked name, The Mayflower Society. While we, as members, may refer to our organization as the General Society of Mayflower Descendants, we are known by the public as The Mayflower Society. This new logo will be used in all instances except for legal documentation, member certificates, and member event signage, where the GSMD logo will continue to be utilized. The new logo also represents the opportunity for Member Societies to utilize the logo and to further expand the promotion of our brand.

The Mayflower Society logo features a darker shade of our Mayflower pink. The cranberry color will translate better on electronic media, printed media, and gift items. Our Mayflower pink will continue to be used on our website and on other materials as a complementary color.

The consistent use of the new logo will expose our brand and become known as the logo that represents The Mayflower Society. We hope you appreciate this new logo!

MEMBER SOCIETY NEWS

AUSTRALIA

Preserving Our 400-year Heritage

The Australian Society on February 19, 2021, kicked off its Junior Membership program, aided by shared files and assistance from Peggy Marsh, Junior Membership Chair for the General Society of Mayflower Descendants.

Member Robert Granger, eighty-years old, and his wife Betty, proudly sponsored the first Junior Member, their one-year-old great-grandson, Alec Joao 'AJ', making Robert and AJ the oldest and youngest members of the Australian Society. Robert Granger has enrolled four generations of his family as members of the Australian Society including his son Scott; Scott's sons Keenan and Hayden; and Keenan's son AJ. The Granger family are descendants of *Mayflower* passenger Richard Warren.

It is unique for *Mayflower* descendants to be living in Australia. Some members of the Australian Society married men or women from Australia; some Americans came to Australia as part of the whaling industry in 1791; some came in search of gold during the gold rush from 1850 to 1870; and others came as military service men and women during the various wars of the 20th century. The Granger's initial ancestor in Australia on their *Mayflower* line came to Australia on the whaling ship *Logan*, which shipwrecked here in January of 1885.

Our Australian Society is proud of our family heritage. We hope and pray our future generations will move forward and build on their heritage.

We are sailing onward.

– Keith C. Quimbach
Governor, AUSMD, Inc.

COLORADO SOCIETY

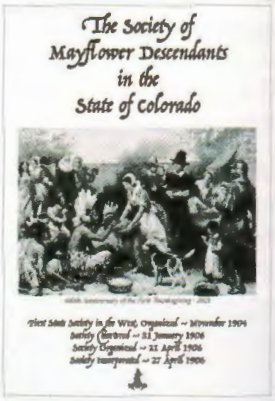
The Colorado Society of Mayflower Descendants had a busy spring. A newly designed Member Directory, more than double the size of the previous issue, was distributed to more than 630 members.

The spring 2021 issue of the *Pilgrim Times* contained overviews of the spring luncheon, new officers, and a host of new members.

The 2021 summer picnic will be the Colorado Society's first in-person event in more than a year due to the pandemic. This year, our "fun in the sun" summer picnic will be held at Castlewood Canyon State Park.

Of special note was a nice message received by General Society of Mayflower Descendants Governor General Jane E. Groves Riddell Hurt. We thank her for her kind words and support for the upcoming year.

– Len Taylor
Editor, Colorado Pilgrim Times



▲ Cover of Colorado Member Directory.

DISTRICT OF COLUMBIA

Past, Present and Future

All members of the General Society of Mayflower Descendants (the General Society) recently observed a major milestone as 2020 ushered in the 400th anniversary of the good ship *Mayflower's* arrival in Plymouth Harbor. While commemorative events were disrupted by the pandemic, the importance of this milestone endures in the history of our country, the General Society, and its Member Societies.

As the Society of Mayflower Descendants in the District of Columbia (DC Society), approaches its 125th anniversary in 2023, we have been motivated to take a look back at our organization's past milestones, discovered in the pages of our historical documents.

The DC Society was granted a Charter by the General Society on March 22, 1898. Mr. William Lowrey Marsh is recognized as the founder and served as the first governor from 1898 to 1901. Mr. Marsh along with twenty-one Charter members organized and established the Society, which was perfected on April 28, 1898. The first *Register* was published in May 1899. It contained twenty-six pages including a list of officers; a list of committee members; a list of the Charter members of forty-eight, most of whom were among the first one thousand members of the General Society; "Instructions to Applicants," and the "Constitution and By-Laws." An original copy of the *Register* resides at the Library of Congress.

The DC Society again published a *Register* in April 1906, 1920, and 1970 with each *Register* containing similar historic information such as lists of officers; lists of committees; the "Constitution and By-Laws," with a list of members and ancestors; a list of passengers; and the Mayflower Compact with a list of signers. The crown jewel of these three publications is the 1970 *Register* containing 596 pages of historical information and articles written by members of our Society.

The DC Society membership grew substantially from 1898 to 1920. The following is an excerpt from the 1920 *Register* discussing that growth:

"It was not anticipated that the Society would exceed fifty members, at least for several years, and its rapid growth has therefore been a most gratifying surprise. From 1898 to 1920 the membership has increased from twenty-two to three hundred and fifty-four. The location of the Society at the capital city of the nation has been an important factor in its constant growth and has enabled it to reach persons in the South who are eligible to membership but have no state societies of their own. Those who have thus proven their eligibility are among the most enthusiastic members. The Society has taken high rank among the State Societies for effective work in advancing the objects of the entire organization."

Not only was the organization interested in adding new members, but there was also equal interest in growing a library collection. As Historian since the beginning of the Society, Mr. A. A. Aspinwall was allotted $50 annually to build the collection. Since 1920 he had accumulated 320 volumes and twenty-seven pamphlets which represented town and local histories, vital records, and family genealogies. Our Society still has a collection of at least 200 books, pamphlets, and membership records, while portions of the collection have been donated to the Daughters of the American Revolution Library in Washington D.C.

Today, the DC Society is governed by a Board of Assistants with twenty-two members. Our staff consists entirely of volunteers. Under the leadership of our Board of Assistants, elected in September 2020, we have:

- Reinstated our Life Membership option.
- Continued conducting our meetings via Zoom.
- Published our winter 2021 newsletter.
- Hosted and planned for the following guest speakers:

  - Thomas E. Crocker spoke at the fall meeting on September 27, 2020, on his book *Braddock's March*, winner of the 2011 New York Society of Colonial Wars Distinguished Book Award;

  - Professor John G. Turner spoke at our virtual Compact Day dinner on Saturday, November 23, 2020, on his book, *They Knew They Were Pilgrims*;

  - Louise Throop spoke at our winter meeting on February 28, 2021, on lesser-known facts about passengers Richard More and William Brewster; and

  - Kurt Frevert spoke at our spring meeting on May 23, 2021, on "The Birth and Growing Pains of the National World War II Memorial."

Coming full circle to the milestone previously mentioned, the 400th anniversary of the good ship *Mayflower's* arrival in Plymouth Harbor, the DC Society is happy to announce that, under the guidance of Governor Ann Campbell, we will be publishing a 400th Anniversary Commemorative *Register*. Looking forward, we are working diligently to add to our list of over 400 active members under the leadership of our Historian and the Historian team.

– Suzy Tarr Mulligan
Assistant Historian, Society of Mayflower Descendants in the District of Columbia

INDIANA SOCIETY

The Indiana Society of Mayflower Descendants (ISMD) is happy to announce the 2021 recipients of the ISMD Scholarship: Kendyl Smith and Kaylee Barrett.

Kendyl, daughter of John Charles Thompson Smith and Jama Smith of Auburn, Indiana, is a descendant of Stephen Hopkins. She is a sophomore at Indiana University majoring in Environmental Management and minoring in Political Science. Kendyl plans to attend law school and would like to dedicate her career to the goal of creating sustainable solutions to public problems to ensure the longevity of our planet.

Kaylee, daughter of Randall L. Barrett and Michelle Lee Hine Barrett of Wheatfield, Indiana, is a descendant of Francis Cooke. She is a sophomore at Indiana State University and is majoring in Nursing. Kaylee plans to be a pediatric oncology nurse and would like to take care of ill children and their families by giving them the best care during a very difficult time in their lives.

ISMD had a Zoom meeting on April 17, 2021. Dr. Laura Smith, our Historian and Deputy Governor, spoke on commemorating the 400th anniversary of the *Mayflower* crossing. She discussed major projects, such as the Meetinghouse and the restoration of the ship *Mayflower*, as well as a few lesser-known books, articles, websites, and videos that bring our heritage to life. After her presentation, Chuck Provost, a Charter member of the Mayflower Guard and our past Treasurer, discussed Pilgrim attire.

– Diana Soule McDowell, *Corresponding Secretary, Indiana Society of Mayflower Descendants*

MARYLAND

The Maryland Society had a productive year despite restrictions caused by the COVID-19 pandemic. Most importantly, the Maryland Society continues to grow adding seventy-five new members this past year with fifty-one applications pending and record numbers of applications being received.

Due to COVID-19 restrictions, all board meetings are being held via Zoom and our November 22, 2020, Compact dinner was restricted to fifty attendees with thirty-five people in attendance. Governor Timothy Mallory inducted the newly elected officers.

The Maryland Society's spring dinner was held on April 18, 2021, at the Doubletree Hotel in Annapolis, Maryland, with Professor John G. Turner, professor of religious studies and history/art at George Mason University presenting the program.

Events Planning Committee Chair, Timothy Mallory, is evaluating three venues as a possible location for the Maryland Society's summer outing, if an outing can be held.

The Maryland Society's new media committee is busy updating our presence on Facebook and Instagram as part of the Society's initiative to engage and attract new members and as an outreach to the community the Society will be awarding 2021 scholarships.

– Nancy A. Young
Governor, The Maryland Mayflower Society

OHIO SOCIETY

Our ancestors had to deal with a couple of setbacks and delays and the Ohio Society has done the same. Our wonderful committee made some modifications and refocused us for a 400th commemoration in 2021 – "a Great Time for Thanksgiving ...in so many ways." We will be holding events in Columbus on October 1 and 2, 2021.

Friday evening will be informal with the Columbus Colony hosting the event with cake and informal time to relax and catch up with our *Mayflower* cousins after a long isolation.

Saturday will be packed full with registration, continental breakfast, Board of Assistants meeting, greetings from General Society of Mayflower Descendants Member-at-Large Jane D. Schleinzer; speaker presentation; ancestor, colony, and family photo groups; vendors; Ohio Mayflower cookbook sales; speaker sales table with autographs; traditional Thanksgiving lunch; annual state meeting; children's presentation with speaker; and member recognitions including the newly created Keeping the Brewster Press Alive awards in recognition of all those who contributed articles for *The Buckeye Mayflower* (newsletter) during 2020.

Our featured speaker will be Noelle Granger, author of *THE LAST PILGRIM: The life of Mary Allerton Cushman*. Noelle grew up in Plymouth, Massachusetts, and as a teenager was a tour guide at Plimoth Plantation, now known as Plimoth Patuxet, where her interest in Pilgrim history began. Ms. Granger describes her passion for writing Mary's story as a five-year labor of love and has agreed to do two presentations: one for children about growing up in Plymouth and the roles

and apprenticeship of boys and girls, and a second for all attendees on the role of religion in the governance of the colony and women's role in health of the family and community. She will base her presentations on Mary Allerton Cushman, the youngest child who boarded the *Mayflower*. She will have copies of her book available for purchase. Invitations will go out mid-July 2021, and the last day for registrations is August 31, 2021. This event has something for everyone so please plan on joining your Mayflower family for Thanksgiving. Special commemorative gift bags will be available for all.

– Beth Anderson
2021/400th Chair, Cincinnati Colony

PENNSYLVANIA

Articles, Videos, & Book Discussions... Oh, My!

Pandemic parameters notwithstanding, the Society of Mayflower Descendants in the Commonwealth of Pennsylvania (SMDPA) has been bustling with activity in recent months. Meeting virtually via Zoom, our Society has accomplished numerous goals and we continue to vigorously plan activities in anticipation of the 400th anniversary of the First Thanksgiving this year.

In an effort to engage with more of our Society's general membership and to encourage more content from outside the talents of our dedicated staff, the SMDPA solicited member-submitted articles and stories for our newsletter, *The Pennsylvania Mayflower*, in the form of a contest. Submitted articles could cover any topic under the umbrella of the *Mayflower*, the Pilgrims, and Plymouth. The contest was promoted in our newsletter, on our Facebook page, and was sent to thousands of recipients via multiple e-mail blasts. The winner would not only have their article prominently published in the newsletter, but would also receive $20 in credit to use on any item(s) in our online store. The response was fantastic and we received so many submissions that it became difficult to select a winner. In the end, SMDPA member Karen Nielson's article, *My Mayflower Story*, was chosen as the winner. We also selected several "runners up," each of whom received a surprise gift of a full sheet of USPS *Mayflower* stamps (courtesy of SMDPA Governor Reed Kneale), in addition to having their articles printed in the newsletter.

In other print media, the SMDPA's Assistant Secretary Pam Palchowski and Governor Reed Kneale were interviewed last November for a terrific *Mayflower*-themed article in the *Pittsburgh Tribune-Review*, entitled "Pittsburgh-area Pilgrim descendants celebrate 400th anniversary of Mayflower Compact." Reporter Paul Guggenheimer examined not only the importance of the Mayflower Compact, but also encouraged readers to research their own family histories to find out if, they too, are among the millions of people who are *Mayflower* descendants and might consider becoming members of the SMDPA themselves.

▲ Left: *Marooned* book cover. Right: George Soule signature.

The SMDPA had the opportunity to shine on an international level recently as part of a collaboration with renowned *Mayflower* author Caleb Johnson. Johnson, whose pioneering work continues to alter the known histories of many *Mayflower* passengers, released his first self-produced documentary film on his new YouTube channel, which is an extension of his highly acclaimed MayflowerHistory.com website. The documentary, narrated by SMDPA's own Brian S. Atwood, tells the fascinating story of *Mayflower* passenger George Soule. Atwood, a full-time voice-over actor and coach, is also the SMDPA's Public Relations Chair. At the time of this writing, it has almost 8,000 views on YouTube and has received feedback from multiple states and countries. Johnson and Atwood plan to collaborate on future videos, with a plan to create a series of similar *Mayflower* passenger documentaries.

Earlier this year, SMDPA member James Reed Campbell Jr. organized and moderated our first Zoom webinar, featuring author Dr. Joseph Kelly. Campbell and Dr. Kelly discussed the latter's book, "*Marooned: Jamestown, Shipwreck, and a New History of America's Origin*" (Bloomsbury, 2018). Joining in the webinar were the Society of Mayflower Descendants in the State of New Jersey (SMDNJ), the Society of Mayflower Descendants in Delaware (SMDDE), the Society of Colonial Wars in the State of New Jersey, and the New Jersey Society of the Order of Founders and Patriots of America.

Dr. Kelly explored various alternative narratives of Jamestown that have led to featured notice for his book in such publications as *The New York Times* and *The Wall Street Journal*. Dr. Kelly recapped the epic third supply of Jamestown in 1609 and the hurricane-driven shipwreck of its flagship *Sea Venture* in Bermuda, launching the colonization of these islands.

Most pertinent to Mayflower Society members, Dr. Kelly described the harrowing experiences of his book's central figure, Stephen Hopkins, the only *Mayflower* passenger with prior experience in the New World. Dr. Kelly presented his interpretation of William Strachey's first-person account, "*A True Repository*," where Hopkins is sentenced to death for treason for proselytizing self-governance among his fellow Bermuda shipwreck survivors. Dr. Kelly saw convincing parallels between the revolutionary principles Hopkins stood accused of on the gallows in 1610, and subsequent principles governing the Mayflower Compact in 1620. Was Hopkins the driving force and draftsperson behind the Compact? To hear Dr. Kelly's answer, view the video of this discussion posted to the SMDPA's Facebook page: "https://www.facebook.com/watch/?v=409935493642484." Hint: Dr. Kelly's book claims Hopkins as "the first true American ... the most important unacknowledged founding father of our country."

– Brian S. Atwood
PR Chair, SMDPA with assistance from
James R. Campbell, Jr., *Member, SMDPA*

SOUTH CAROLINA

Nick's Bricks

On June 12, 2020, Corresponding Secretary Melana Maxie quietly informed the South Carolina Society membership, except for Historian Nick Maher, of the General Society of Mayflower Descendants' (GSMD) Commemorative Historian Brick Walkway Program. Donations to the GSMD for the Historian Brick Walkway Program will finance a new brick pathway that will be laid in the garden near the Genealogy Research Library in Plymouth honoring past and present Historians. Work is expected to be completed in time for the September 2021 Congress. The South Carolina Society banded together, starting with a $100 anonymous donation, and collected money and thank you notes for our beloved Historian, Nicholas Snow Maher.

Nicholas Maher has been described as a true treasure! His life story is fascinating, but he prefers to listen to your story. He loves history to his core and is totally dedicated to his genealogy work for the South Carolina Society. In the twelve years that Nick has been Historian he has processed over 500 approved applications averaging forty per year. This accounts for forty percent of all South Carolina Society applications approved since our first member in 1938! We consider ourselves very fortunate that Nick chose to live in South Carolina.

By November 2020, our Society raised enough money to purchase a total of seven bricks! One brick for all Past Historians, one brick for Past Historian Barnwell Linley, and five bricks for current Historian Nick Maher (one for each term served). In addition, we were able to purchase a well-deserved Life Membership for Nick! These were presented to him on December 29, 2020, in a lovely, socially distanced luncheon at St. Helena's Island by the Recognition Committee: Corresponding Secretary Melana Maxie, Governor Bonnie Wade Mucia, and Deborah Hall Hill, Palmetto Log Editor.

▲ Nicholas Maher and his commemorative brick.

The South Carolina Society has been recognized and graciously thanked by Executive Director Susan Belekewicz and Governor General Jane E. Groves Riddell Hurt for its endorsement of the Commemorative Historian Walkway Program.

– Deborah Hall Hill
South Carolina Palmetto Log Editor

Please note, in the spring edition of *The Mayflower Quarterly Magazine* (Vol. 87, No. 1) the picture identified as Warwick Charlton on page 16 is actually Randolph Churchill. We apologize for this error.

Pilgrim John Howland Society

Peter Arenstam

▲ PJHS Annual Meeting 2019.

The Pilgrim John Howland Society (PJHS) was organized on May 18, 1897, and is the oldest Pilgrim Family Society. It was founded shortly after the creation of the General Society of Mayflower Descendants.

The Society is committed to perpetuating the memory of Pilgrims John Howland and Elizabeth Tilley. The PJHS preserves and publishes manuscripts relating to the John Howland family, maintains a memorial to the Howland family in the Pilgrim Church at Plymouth, Massachusetts, assists in supporting research in England and Holland to discover Howland and Tilley ancestors, and maintains two properties – one in Plymouth, Massachusetts, known as the Jabez Howland House, and one in Kingston, Massachusetts, with Howland homesites at Rocky Nook.

▲ Jabez Howland House.

The Jabez Howland House was purchased by the Society in 1912 and can be visited during the summer months. In 1920, the Society bought the piece of land where the John Howland home at Rocky Nook once stood. The land was a small part of the one hundred acres that John Howland purchased from John Jenney in 1638. An informational kiosk at the site orients visitors to important Howland landmarks.

▲ Rocky Nook Site.

The Society publishes and distributes the *Howland Quarterly* to its members. This engaging newsletter is filled with information and interesting articles about the happenings of the Society and Pilgrim history. The PJHS is an active society sponsoring an annual archeological dig in Kingston, Massachusetts, maintaining a reproduction 17th century shallop, and holding its annual meeting in Plymouth, Massachusetts, in the late summer.

If you are a Howland descendant and would like to join the Society, see more information on their website: https://PilgrimJohnHowlandSociety.org/

Cultivate the habit of being grateful for every good thing that comes to you, and to give thanks continuously. And because all things have contributed to your advancement, you should include all things in your gratitude.

– Ralph Waldo Emerson

The Pilgrim Henry Samson Kindred Society

Guy Moellendorf

The Pilgrim Henry Samson Kindred (PHSK) Society is dedicated to the memory of the *Mayflower* passenger Henry Samson (1603-1685) and his second cousin, Abraham Sampson, who came to Plymouth sometime before 1638.

Henry Samson was baptized in Henlow, Bedford, England, on January 15, 1603/04. He was a son of James Samson and his wife Martha (Cooper), a sister of Ann, wife of Edward Tilley. After the Tilley's marriage, James was reported to be a weaver with the Leiden Separatists, and future *Mayflower* passengers. Henry Samson is believed to have been a ward of Edward Tilley.

In 1620, Henry Samson, age 17, travelled as a member of the Edward Tilley family on the *Mayflower* voyage. The Tilleys died in the first winter, but Henry Samson survived and was given over to the care of the Edward Winslow family. In 1626, he was a member of the Purchasers, a Plymouth Colony investment group.

Henry Samson married Anne Plummer on February 6, 1635/36, in Plymouth, and between about 1638 and about 1654 he and his wife had nine children.

Over the years, Henry Samson received generous land grants becoming a Freeman. On January 1, 1637/38, Henry and Ann were granted land in Duxbury next to Henry Howland and Peter Browne and built a home in that town. From the 1640s to 1667 he served on court juries, was a surveyor and a constable for Duxbury, and on the coroner's jury for John Alden (1669). Over time, he acquired nearby land for himself and his adult children.

Abraham Sampson (1614-aft. 1685) first appears in the Plymouth records in 1638 for striking John Washburn Jr. His civil service included Duxbury roads surveyor and constable. He was a landowner and an original grantee of Bridgewater, Plymouth Colony.

Abraham Sampson was married twice and had seven children. The children married spouses of the Delano, Howland, Sprague, and Standish families.

▲ Memorial erected in 2007 at St. Mary the Virgin Church, Henlow, England.

The descendants of Henry Samson are recorded in the *Mayflower Silver Books*, volume 20, parts 1, 2 and 3. Since there is no "*Silver Book*" for Cousin Abraham Sampson, the PHSK's members compiled a comprehensive 1,300 page genealogy. The genealogy is available online.

Other notable PHSK achievements include placing a memorial plaque at Henry's baptismal site, St. Mary the Virgin church, Henlow, England, (see photo) and funding research that located Henry's original homesite in 2018 at Duxbury, MA.

PHSK was founded in 2006 and welcomes descendants of both Henry Samson and Abraham Sampson. The active membership is about ninety members with fourteen board members who meet via Zoom. Our current governor is Barbara Williams. Our website holds our history in thirty-four newsletters (2006 to present) and the Abraham Sampson Genealogy. Website: www.PilgrimHenrySamsonKindred.org.

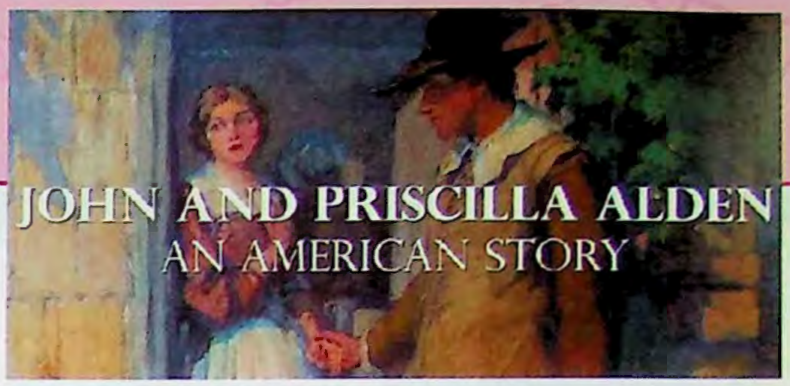
Some source material from Wikipedia ("Henry Sampson Mayflower").

"It's not what you look at that matters, it's what you see."

– Henry David Thoreau

Alden Film Released

Desiree E. Mobed



In the mid-19th century, America fell in love with a Pilgrim couple named John and Priscilla Alden when their descendant, Henry Wadsworth Longfellow, published his epic, best-selling poem, "The Courtship of Miles Standish." The romantic tale of a love triangle between John, Priscilla and Plymouth's military commander, Myles Standish, captivated the world and transformed the pair into international icons.

A recently produced documentary film, created by the Alden Kindred of America, goes beyond the Victorian-era hagiography to explore the real life and legacy of this famous couple. From the hardships of the early years in Plymouth, to their eventual success in Duxbury, and their role in helping found Plymouth Colony, the newly created thirteen-minute film, entitled *John and Priscilla Alden: An American Story,* immerses visitors coming to tour Alden House in Duxbury, Massachusetts, into John and Priscilla's world.

Beyond the romantic tradition that has been passed down in a family that numbers more than a million descendants across fifteen generations, the documentary record of their lives is thin. Little exists in the historic record aside from official town and colony records and fragments of artifacts excavated from their homesite in Duxbury. "There was a need for a film that tells the Pilgrim story from the perspective of John and Priscilla Alden," explained writer and director Terry Reiber.

Terry and the other film creators determined to create a documentary that would fill in the gaps by telling John and Priscilla's story at places that still exist today. Leyden Street in Plymouth, the site of the original settlement and their first home as a married couple; Cole's Hill, which honors the *Mayflower* passengers and crew who died that first year, including Priscilla's entire family; the 400-square-foot homesite in Duxbury; the site of the meetinghouse where they worshipped and John helped manage town business; and, of course, the *Mayflower,* are all places where viewers will share these experiences.

"This is the story of two individuals who overcame extreme challenges," continued Terry. "John, 'a hopeful young man', had the skills, attitude and determination to survive and prosper in the New World. Priscilla, who lost her father, mother, brother and servant to illness, was able to make a home in the wilderness and raise ten children while her husband was often away attending to the fur trade. John's increasing responsibilities in the colony spoke to the great trust and respect the community had for John."

The film committee brought considerable personal experience to this project, including filmmakers Russell Rockwell, Alden Porter, Ben Alexander, and Adam Sumner (SumnerFILM). Travel journalist Adryn Sumner expertly wove history and the modern experience to share an engaging narrative as the host.

Special thanks to the Pilgrim John Howland Society and its Director Peter Arenstam, Plimoth Hall, Plimoth Patuxett, the music group Seven Times Salt, and several other organizations that provided images and other resources critical to the production. The film was funded by The Rockwell Foundation and Carol Dykstra.

The Alden Kindred of America invites you to experience this film at Alden House or online at www.alden.org.

▲ Adryn Sumner filming with crew.

The Marston Sisters: Coming "Home" to Plymouth

Peggy M. Baker

On 7 November 1754, 20-year-old Patience Marston of Manchester, the second of four sisters, married 22-year-old Elkanah Watson of Plymouth.[1] The marriage was more than a pledge between two young people. It was the first of several unions between the Marston women of the North Shore and the Watson men of the South Shore, unions which would ultimately bring all four Marston sisters back to their maternal roots and their *Mayflower* heritage in Plymouth.

Patience was born at Salem on 2 January 1733/4; her older sister, Elizabeth, had been born at Salem on 4 March 1731/2; and her younger sister Sarah would be born there a year later, on 19 March 1734/5.[2] After a significant gap, and the family's move from Salem to Manchester, the three girls were joined by youngest sister Lucia (or "Lucy," as she was known at birth), born on 4 February 1748.[3]

The four girls were the daughters of Benjamin Marston, a member of the Harvard University Class of 1715 and a highly successful merchant, who owned an elegant home in Salem (since demolished) as well as properties in Marblehead and Manchester. He also filled a prominent and very visible civic role, serving for twenty-three years, between 1722 and 1745, as sheriff of Essex County. About 1740, Marston gave up active trade. Selling his house in Salem, he moved his family to Manchester, where he owned a large house on some 120 acres with a barn, outbuildings, and orchards.[4] There he lived the life of a very gentlemanly farmer. Benjamin died at Manchester on 22 May 1754, some four months before Patience's marriage. The inventory of his estate, taken 16 September 1754, reveals the comfort of the Marston sisters' home and the refinement of their upbringing. Benjamin Marston's personal possessions, valued at over £480, included a clock valued at £16, a mahogany tea table, five looking glasses, fifteen leather chairs, seven carpets, three and a half dozen knives and forks, books valued in total at some £23, eight bedsteads with bedding (including a silk quilt), seventeen cane chairs and six silk cushions, along with silverplate, glassware, Delft ware and pewter.[5]

Benjamin Marston did not possess just education, wealth and local prominence. Through his mother, Patience (Rogers) Marston, Benjamin also had lineage – albeit not through Thomas Rogers of the *Mayflower*! Patience Rogers' grandfather, Nathaniel Rogers, was a nonconforming minister and graduate of Cambridge University, who had emigrated with his wife and then six-year-old son John to Massachusetts Bay Colony in 1636. Patience's father, John Rogers, had served as president of Harvard (1683-1684); her mother, Elizabeth (Denison) Rogers, was the granddaughter of Thomas Dudley, Governor of Massachusetts Bay Colony for four terms between 1634 and 1651, and one of the main founders of "Newtowne" (later Cambridge).[6] Thanks to these connections – and his own Harvard degree, Benjamin Marston and his family were members of one of New England's most significant webs of influence, one which opened innumerable social, political and professional doors.

While Benjamin Marston had powerful North Shore/Cambridge connections, his wife Elizabeth had equally powerful South Shore/Cambridge connections. Her maiden name was Winslow. The daughter of Judge Isaac Winslow (Harvard Board of Overseers, 1720) and his wife Sarah Wensley, she was the granddaughter of Plymouth Colony Governor Josiah Winslow (Harvard 1646) and his wife Penelope Pelham, and the great-granddaughter of *Mayflower* passengers Edward Winslow and his wife Susanna (Jackson) White.[7] Although there is no record of the Marston girls visiting the Winslow home in Marshfield, we do know, thanks to a letter sent by Isaac Winslow to Benjamin Marston, that the girls' older brother spent at least one summer there with his grandparents.[8] Isaac's oldest granddaughter was only six years old when he died 14 December 1738 (and his youngest granddaughter was not born until some ten years later), but grandmother Sarah Winslow continued to live in the house until her death in 1753.[9]

▲ The Isaac Winslow House in Marshfield, now a house museum operated by the Historic Winslow House Association [winslowhouse.org].

The Winslow connection brought more than prestige. It also brought the Marston girls a bevy of influential South Shore first cousins, including James Warren (Harvard 1745) and his sister Sarah; Pelham Winslow (Harvard 1753) and his brother Isaac, a Marshfield doctor; and Edward ("Neddy") Winslow (Harvard 1765) and his two sisters Penelope and Sarah (these three were the children of the Edward Winslow who built the house overlooking Plymouth Rock that is now the headquarters of the General Society of Mayflower Descendants).

In other words, the four Marston girls had money, lineage and breeding, with social and family circles that encompassed the North Shore (through their father), the South Shore (through their mother), and Cambridge (on both sides of their family).

Patience Marston's new husband, Elkanah Watson, had credentials of his own. He was the son of John Watson, a successful merchant who was reputed, at his death, to be the wealthiest man in Plymouth County. A detailed inventory was taken of his estate, listing not only his property and livestock, his clothing, his silver plate, his books and his three slaves, but also the goods he was selling. John's prime mercantile focus was fabric — and there are pages and pages of fabric, listed by type and yardage; his estate also included spices and sugar, hats, snuff boxes, and ivory-handled knives and forks, all by the dozens. The total value of his estate was over £17,000 in a time when a very nice estate was £500.[10] Elkanah, however, never met his father; John had died some four months before Elkanah's birth. His gravestone, on Plymouth's Burial Hill, reads:

Here lyes the remains of John Watson Esq^{r} who deceased Sep^{tr} the 9th 1731 in the 53^{d} year of his age.

▲ The 1731 gravestone of John Watson (the 1st).

Elkanah Watson's mother, Priscilla, was also memorable. On 8 July 1729, Priscilla Thomas of Marshfield, age 20, had married the very wealthy, 50-year-old John Watson, a widower and already the father of two boys: John Watson the 2nd, age 13, and George Watson, almost 11.[11] Priscilla added two more sons to John Watson's family: William Watson, born 6 May 1730, and Elkanah Watson, born 27 February 1732. Father John Watson died 9 September 1731, living just long enough to see his oldest son John, then age 15, enter Harvard as a member of the Class of 1735.[12] A little more than a year later, on 28 January 1732/3, widow Priscilla married again.[13] Her new husband was Isaac Lothrop Junior, another wealthy Plymouth merchant and, as a member of the Harvard Class of 1726, closer to her in age. The couple had five children before Isaac's death, on 26 April 1750.[14] Eight years later, on 21 May 1758, Priscilla would make a third marriage, to the Rev. Noah Hobart (Harvard Class of 1724), of Fairfield, Connecticut.[15]

Even though Isaac Lothrop, the only father Elkanah had ever known, was a Harvard man, Elkanah decided against the college experience. Instead, he entered directly into the mercantile business in which both his birth father and his stepfather had been engaged.

After their 1754 wedding, Elkanah and Patience Watson would have five children: Marston, born in 1756; Elkanah, born in 1758; Priscilla, born in 1760; Patty, born in 1762; and Lucia, born in 1765.[16] The surviving Plymouth deeds offer no enlightenment as to exactly where in Plymouth the growing family made its home. Presumably, as a wealthy merchant carrying on extensive activities requiring easy access to Plymouth's waterfront, Elkanah would have lived in central Plymouth. He might,

however, have rented or lived in one of the properties owned by other members of the Watson or Lothrop families. The only clues come from the memoirs of Elkanah and Patience's son, Elkanah [Junior], who had left home in 1774 to serve an apprenticeship in a Providence mercantile firm. He remembered visiting Plymouth shortly before September 1777, noting that:

The visit to the house and room of my nativity, which was in the hands of strangers, my father's garden, the spring bubbling up its pure crystal water, all affected me, even to tears.[17]

Four months after the birth of Patience and Elkanah's first child, another Marston/Watson marriage was celebrated. On 22 September 1756, Patience's older sister, Elizabeth Marston, married William Watson, Elkanah's older brother.[18] The marriage took place in Salem, where the Marston family had moved after Benjamin Marston's death and the sale of his Manchester estate.

The connection between the Marstons and the Watsons may, in fact, have begun with William and Elizabeth. Elizabeth and Patience's older brother, Benjamin Marston, who had been born in Salem in 1730, followed his father to Harvard as a member of the Class of 1749.[19] William Watson, also born in 1730, followed his stepfather Isaac Lothrop, as well as his older half-brother John Watson 2nd, to Harvard as a member of the Class of 1751. The two families may well have become acquainted while visiting their respective sons in Cambridge.

Elizabeth and William, the second Marston/Watson couple, also settled in Plymouth. There they raised four children: William, born in 1757; Elizabeth, born in 1759; Benjamin, born in 1761; and Ellen, born in 1764.[20] Like Elkanah, William was engaged in the mercantile business and needed a home in center Plymouth. Unlike Elkanah and Patience, however, the exact location of their house is known. On 26 October 1761, William bought for some £82 a lot in center Plymouth, described as being on the easterly side of the street going through Plymouth to Kingston [today's Court Street]; the lot extended to the harbor.[21] There, in 1765, William and Elizabeth built an elegant home, suitable for entertaining as well as for raising their children. Today, the house serves as the headquarters of Plymouth's Old Colony Club.

▲ The home of William and Elizabeth Watson, now the Old Colony Club.

The original Watson house was somewhat different than what is seen today. In its original form, as built by William and Elizabeth Watson, it was probably similar to the house (now the Mayflower Society House) built by Elizabeth's cousin Edward Winslow, with a main entry hall, flanked by two wings of equal size. About 1849, well after William Watson's death and well before the Old Colony Club took ownership in 1893, the western third of the Watson house was cut off and moved up the road, and the house's façade altered accordingly. It also, well after the Watsons' ownership, gained the wing seen to the back right as well as the porch (on the left), which was added by the Club. The only description of the Watson home as it originally appeared in its 18th century heyday was that it was a fine house with lovely gardens where Elizabeth entertained Boston ladies while William took their husbands trout fishing.[22]

Visits by Bostonians would not have been regarded as particularly noteworthy by Plymoutheans. The town was by no means isolated; movement across Massachusetts, particularly among the more affluent classes, was as frequent then as it is today. Ties were formed among the region's mercantile men (including Boston's John Hancock); all had interests in the coastal regions of New England and even further afield (Watson ships sailed as far as Liverpool, London and Rotterdam). Professional and political ties also helped tie Plymouth to the wider world; John Adams (the future president) practiced law in the Plymouth County Court and the Marston sisters' cousin, James Warren, served as President of the Massachusetts Provincial Congress during the Revolutionary War. The "Harvard web" can be seen in many of these interactions. Not only was John Hancock a member of the Harvard Class of 1754 and John Adams of the Class of 1755, but William Watson's own Class of 1751 included such prosperous and successful merchants as Joseph Blaney of Salem, Samuel Epes of Ipswich, and Joseph Wanton of Newport, Rhode Island, as well as legal and political luminaries such as Judge William Cushing, future Justice of the United States Supreme Court, and Judge William Williams, a member of the Continental Congress from Connecticut and a signer of the Declaration of Independence.[23] Social ties were also formed, not merely among the graduates, but among their wives and relations. Elizabeth (Marston) Watson would have expected not only to entertain the

families of her husband's friends and business associates, she would have expected to do so in the style that she had been accustomed to in her privileged girlhood.

Elizabeth surely also entertained her sister Patience; their husbands were not only brothers but shared business interests, and their young families were of an age. The sisters, however, did not have long to enjoy their proximity. In the spring of 1767, Patience Watson died, age 33, leaving her widower and five young children, ranging in age from one year to ten. Her passing was noted in the *Boston Gazette*,

Patience Watson, wife of Elkanah of Plymouth, merchant, daughter of Benjamin Marston late of Salem, 20 April 1767.[24]

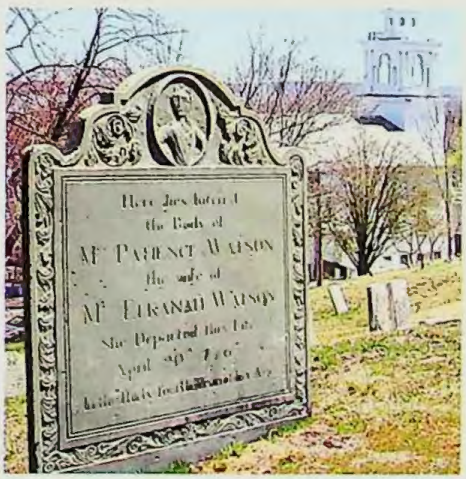
Elkanah commissioned a stunning gravestone for Patience, reading:

Here lies Interrd the Body of Mrs PATIENCE WATSON the wife of Mr ELKANAH WATSON. She Departed this Life April 20th 1767 in the Thirty Fourth Year of her Age.

It sits on the crest of Burial Hill, looking over Town Square and out to sea. Patience's son Elkanah, remembering his visit to Plymouth in 1777, wrote "Here too, alone, I visited the grave of my sainted mother."[25]

Two years after Patience's death, there was a new cause for joy in the Marston and Watson families. On 4 May 1769, youngest sister Lucia Marston married John Watson the 3rd, nephew of Elkanah and William Watson, in Plymouth's First Church.[26] This was not a dynastic marriage. The two young people (both were 21 years old) were clearly more than fond of each other. Their first child was born in mid-October 1769, well short of the socially requisite nine months. In order to join the church, Lucia had to confess to fornication; this she did, on 20 May 1770. John, although baptized as an infant (as were all of his children), never did publicly repent.[27]

John Watson the 3rd had been born on 26 August 1747.[28] His father, John the 2nd, was the son of John the 1st's first marriage, to Sarah Rogers (John's uncles, William and Elkanah, were the son of John the 1st's second marriage, to Priscilla Thomas). Sarah Rogers was not a "*Mayflower* Rogers"; she was the granddaughter of John Rogers of Harvard – the same John Rogers who was the grandfather of Lucia Marston's father, Benjamin (thus making John Watson the 3rd and Lucia Marston second cousins once-removed).[29] Unlike his uncles William and Elkanah, however, John Watson the 3rd could claim descent from Pilgrim Thomas Rogers; his mother, Elizabeth Reynolds, was a sixth generation *Mayflower* descendant.



▲ The 1767 gravestone of Patience (Marston) Watson, with the tower of the Church of the Pilgrimage on the right.

John the 3rd's father, John the 2nd, had been the first of the Watsons to attend Harvard, graduating in 1735. He returned to Plymouth, entered business and became involved in local civic affairs as a captain of the militia, a selectman and a Justice of the Peace. John Watson the 2nd died on 3 January 1753, age 36; his wife Elizabeth had died on 14 September 1750, age 28. John the 3rd was not yet six when he was orphaned.

▲ The 1753 gravestone of John Watson (the 2nd).

Once he reached his teen years, John the 3rd followed in his father's footsteps, graduating from Harvard in 1766. He then returned to Plymouth and took up the expected mercantile profession. He settled in the family home on Leyden Street (a legacy from John Watson the 1st). There, in 1769, he brought his bride Lucia

▲ In 1890, the John Watson house was being used as the printing office of the Old Colony Memorial; standing on Leyden Street where today's Main Street Extension begins, it was torn down in 1908 to build the bridge over Town Brook.

and there they raised a growing family. The couple would eventually have ten children, seven of whom survived to adulthood.[30]

At her 1769 marriage, Lucia was described as "of Plymouth," indicating that she was already a resident of the town. She and the fourth Marston sister, Sarah, had undoubtedly lived in the Salem household of their mother, Elizabeth (Winslow) Marston, until Elizabeth's death on 20 September 1761.[31] Her gravestone in Salem's Broad Street Cemetery reads:

Here lie reposited in hope of a resurrection to an immortal Life the Remains of Madam ELIZABETH MARSTON, the wife of the honble BENJAMIN MARSTON Esqr once of this place and daughter of the honble ISAAC WINSLOW Esqr of Marshfield, she died September 20th 1761 in her 53d Year.

▲ The 1761 gravestone of Elizabeth (Winslow) Marston.

Lucia and Sarah may have then moved to their brother's Salem house before, at some point in the 1760s, heading south to Plymouth, perhaps to make their home with one of their married sisters. Sarah, who had been born 19 March 1734/5, died unmarried at Plymouth on 2 April 1772, at age 37; no gravestone survives.[32] Her sister Lucia Watson's third child, baptized at Plymouth's First Church on 8 November 1772, was named Sarah Marston Watson in her memory.[33]

In the coming decade, Plymouth would weather the American Revolution. The two Watson brothers, William and Elkanah, were firm Patriots; their nephew John the 3rd was a Loyalist. This was far from the only division within the extended family; the Marston sisters' cousin James Warren was a leader among Plymouth's Patriots, while their older brother Benjamin Marston, and their South Shore cousins Isaac, Pelham and "Neddy" Winslow were Loyalists (as was John Watson's uncle George, older brother of William and Elkanah). John, like Isaac Winslow and George Watson, was a quiet Loyalist who continued to live, unmolested, in his home in Plymouth center throughout the war.

In 1786, after the war was over, John and Lucia, with their younger children, moved to Clark's Island, out in Duxbury Bay. Clark's Island was, like the Plymouth residence, a legacy from John's grandfather, John Watson the 1st, who had owned the entire island, some eighty-four acres complete with a dwelling house.[34] Life on the island was not as elegant or formal as life in Plymouth would have been for John and Lucia Watson, but neither was it one of physical deprivation. When the inventory of John's estate was eventually taken in May of 1826, household furnishings were listed on a room-by-room basis; the home contained seven rooms plus a kitchen, closets, and a storeroom.[35] That home is still, today, owned by a descendant of John and Lucia. Comfortable as the home was, and even though Clark's Island is visible from the Plymouth waterfront, living on the island would have felt very isolated, particularly in the long winter months when communication with the mainland was often cut off and only family was available for company. Lucia lived on the Island for seven years; she died in 1793, age 45. The gravestone on Plymouth's Burial Hill which she shares with her husband John, reads:

In Memory of JOHN WATSON Esq. Born Aug'st 26 1748. Died Feb'y 1 1826. also his Wife Mrs LUCIA WATSON, dau'tr of Benjamin Marston Esq. of Salem. Born Feb'y 15 1749. Died Oct'r 25 1793.[36]

The oldest of the Marston sisters, Elizabeth, proved to be the longest-lived. She lost her two sons, William and Benjamin, in 1781 but lived long enough to see her daughters Elizabeth and Ellen married, with children of their own. Her husband William began to suffer financial reversals in 1784 and was obliged to mortgage the Plymouth dwelling house and lot. When, in 1792, he could not repay the mortgage, his son-in-law John Davis, husband of daughter Ellen, bought the mortgage.[37] William and Elizabeth were able to continue living in their Court Street home for the rest of their lives. Elizabeth died first, on 2 September 1798. William died some seventeen years later, on 27 April 1815. When the inventory of his estate was taken, a few relics from the days when Elizabeth Marston Watson had entertained in style were still stored in the parlor cupboard: a tea chest and a China tea set, ten wine glasses, three decanters and a corkscrew, china coffee cups, three dozen plates, silver spoons and a silver pepperbox.[38]

▲ The shared gravestone of Lucia (Marston) Watson and her husband John Watson.

The epitaph on Elizabeth's gravestone, on Plymouth's Burial Hill, reads:

▲ The 1798 gravestone of Elizabeth (Marston) Watson.

Here lies intered the remains of Mrs ELIZABETH WATSON wife of WILLIAM WATSON Esqr who departed this life Sepbr 2d AD 1798 in the 66th year of her age.

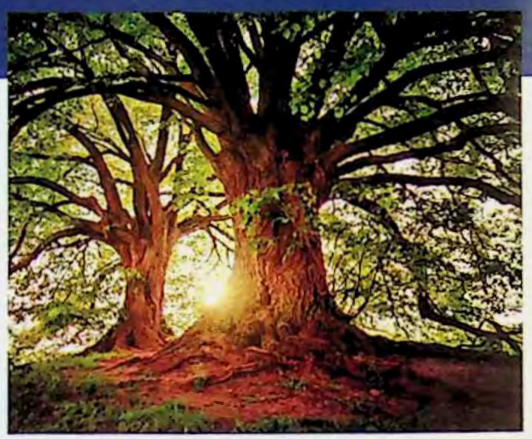
All three of the Watson husbands can also be found on Burial Hill. Brothers Elkanah and William Watson were buried next to their wives Patience and Elizabeth; Elkanah died at Plymouth 7 September 1804, at age 73 and William died at Plymouth 27 April 1815, just shy of his 85th birthday. Their nephew John Watson, who shares a gravestone with his wife Lucia, died "on Clarke's Island" on 1 February 1826, age 77.[39]

Peggy M. Baker is a Plymouth, Massachusetts, Historian and Editor of the Thomas Rogers Family of the GSMD Silver Books. She is the Director Emerita of the Pilgrim Society and Pilgrim Hall Museum, and an Honorary Life Member of the Massachusetts Society of Mayflower Descendants. She is a frequent contributor to *The Mayflower Quarterly Magazine.*

1 *Vital Records of Manchester, Massachusetts, to the year 1850* (Boston: New England Historic Genealogical Society, 1911), 196.
2. *Vital Records of Salem, Massachusetts, to the end of the year 1849* (Salem: The Essex Institute, 1916), 1:58-59.
3 *Vital Records of Manchester*, 89.
4 Essex County Land Records 101:206; 105:206.
5 *Vital Records of Manchester*, 276; Essex County Probate Records 333:308-309.
6 "*Colonial Collegians, 1642-1774: Biographies of Those Who Attended American Colleges before the War for Independence*" (online database, AmericanAncestors.org.; New England Historic Genealogical Society, 2008).
7 Marston Watson, *Mayflower Families Through Five Generations*, Vol. 25: Edward Winslow (Plymouth, Mass.: General Society of Mayflower Descendants, 2019), 1, 5, 11-12.
8 *Massachusetts Historical Society Proceedings*, 2nd Series (Boston: The Society, 1859-), 2:230-231.
9 *Vital Records of Marshfield, Massachusetts, to the year 1850* (Warwick, R.I.: Society of Mayflower Descendants in the State of R.I., 1970), 47.
10 Plymouth County Probate Records 6:298-317.
11 *Vital Records of Plymouth, Massachusetts, to the year 1850* (Camden, Maine: Picton Press, 1993), 96, 54.
12 *Vital Records of Plymouth*, 54, 139; "Colonial Collegians" Online.
13 *Vital Records of Plymouth*, 97.
14 Ibid., 107, 21.
15 Ibid., 349.
16 Ibid., 183.
17 Elkanah Watson, *Men and Times of the Revolution, or, Memoirs of Elkanah Watson* (New York: Dana & Co., 1856), 68.
18 *Vital Records of Salem*, 65.
19 *Vital Records of Salem*, 57; "Colonial Collegians" Online.
20 *Vital Records of Plymouth*, 190.
21 Plymouth County Land Records 47:102.
22 "Colonial Collegians" Online.
23 Ibid.
24 "U.S., Newspaper Extractions from the Northeast, 1704-1930" (online database: Ancestry.com.; Ancestry.com Operations, Inc., 2014).
25 *Men and Times of the Revolution*, 68.
26 *Vital Records of Plymouth*, 358.
27 *Plymouth Church Records, 1620-1859*, Publications of the Colonial Society of Massachusetts, Vol. XXII (Boston: The Society, 1920), 1:374.
28 *Vital Records of Plymouth*, 104.
29 "Colonial Collegians" Online; see David Rogers, Class of 1686, father of Sarah Rogers.
30 *Mayflower Families*, Vol. 25: Edward Winslow, 36-37.
31 *Vital Records of Salem*, 6:55.
32 *Plymouth Church Records*, 1:470.
33 Ibid., 1:459.
34 Plymouth County Probate Records 6:315.
35 Ibid., 60:375-76.
36 John Watson's gravestone gives his year of birth as 1748; this is an error. The Plymouth vital records give his birthdate as 26 August 1747, confirmed by his baptism in Plymouth's First Church on 30 August 1747. *Vital Records of Plymouth*, 104; *Plymouth Church Records*, 1:444.
37 Plymouth County Land Records 62:105, 105-106.
38 Plymouth County Probate Records #22247.
39 *Plymouth Church Records* 2:673.

Was Samuel Eddy's Wife Elizabeth a Daughter of Thomas Rogers of the *Mayflower*?: A Review and Reassessment of Some Observations of Eugene Aubrey Stratton

David Jay Webber



Samuel Eddy was baptized at Cranbrook, Kent, England, on 15 May 1608, the son of Rev. William Eddye and his wife Mary Fosten. The year of Samuel's arrival in the Plymouth Colony was probably 1630, since his brother John is known to have arrived in New England in that year, on the *Handmaid*, and it is highly likely that he and Samuel traveled together. Samuel Eddy died in Swansea, Massachusetts, on 12 November 1688. He and his wife Elizabeth were married by 1637. Elizabeth died in Swansea on 24 May 1689.[1]

There is no surviving record of Elizabeth's surname, but through circumstantial evidence a case can be made that she was a daughter of Thomas Rogers of the *Mayflower*. In his well-known and highly-acclaimed book, *Plymouth Colony: Its History and People 1620-1691*, published in 1986, Eugene Aubrey Stratton presents the evidence for this possible identification in his discussion of the implications of the "mystery" of Samuel Eddy's name

> appearing on a list of 3 June 1662 of "first born children" who received land purchased by Major Winslow and Captain Southworth (PCR 4:18-19). The list is a bit misnamed, for the original act from PCR 11:16 provides that "such children as are heer borne & next unto them such as are heer brought up under their parents be provided for before any that either come from England or elsewhere." A good reason can be found for virtually all the names on the 1662 list. The "first born" seems to be any needy child (or a parent for the child) of those who were in Plymouth by 1627. One person on the list does not fit the pattern, William Pontus, but we might suppose that he was included because he and his wife were of the Leiden Separatists and needed land. Some men are on the list because they married "first born" children, such as William Hoskins (married Sarah Cushman), William Nelson (Martha Ford), George Partridge (Sarah Tracy), and Andrew Ring (Deborah Hopkins). Edward Gray was the only person receiving a double share, and he was the husband of Mary Winslow, daughter of two Old Comers (Mary Chilton and John Winslow). But why was Samuel Eddy's name on the list? Samuel did not qualify for inclusion by any right of his own. Therefore, it is reasonable to suppose that he qualified by right of his wife, and that she must have been the daughter of some Old Comer family. Which Old Comer families had daughters named Elizabeth who can not otherwise be accounted for? Only one. Bradford (Ford) 2:408-09 gives Bradford's words that "Thomas Rogers dyed in the first sicknes, but his sone Joseph is still living, and is maried, and hath six children. The rest of Thomas Rogers [children] came over, and are maried, and have many children." Yet not all of Thomas Rogers's other children at Plymouth have been identified. Besides Joseph, who came over with Rogers, his son John came over ca. 1630, but that is all that is known about his children in New England. MF 2:153 cites Leiden records to show that Rogers also had in Holland Lysbeth (Elizabeth) and Grietgen (Margaret). It might seem reasonable then to think that Samuel Eddy's wife was Elizabeth Rogers...[2]

Thomas Rogers had married Alice Cosford in Watford, Northamptonshire, England, on 24 October 1597. They and their children had left England for Leiden by 1617. In 1620, Thomas Rogers and his son Joseph (baptized at Watford on 23 January 1602/03) sailed on the *Mayflower*, while "The 1622 Leiden poll tax list shows that his wife Alice, two daughters Elizabeth Rogers and Margaret Rogers, and younger son John Rogers remained in Leiden..."[3] William Bradford, in his history *Of Plymouth Plantation*, reports that the rest of Thomas Rogers' children did eventually come to Plymouth Colony, get married, and have families. The presence in the colony of John Rogers (baptized at Watford on 6 April 1606), and his family history, are documented.[4] The presence and family history of Elizabeth (baptized at Watford on 26 December 1609) and of Margaret (baptized at Watford on 30 May 1613) are not documented. But according to Bradford, they were in the colony, they were married, and they did have families.

There is, however, a possible "fly in the ointment" for the identification of Samuel Eddy's wife Elizabeth as Elizabeth the daughter of Thomas Rogers. Stratton goes on to state that there is "one other fact" which could militate against this otherwise likely identification:

As shown by Plymouth Colony LR 4:311, Samuel Eddy was a brother-in-law of Thomas Savory... All would be neat if Savory were married to a Margaret, but his wife was Anne or Annis. One could suppose that Savory married (1) a daughter of Thomas Rogers and (2) Anne, or that he married Anne, a daughter of Thomas Rogers not given in the Leiden records, but this is just speculation.[5]

But it is actually *not* "just speculation" that Thomas Savory may have had a first wife before his known wife Anne. Stratton himself, in his discussion of Thomas Savory's family, notes that

Thomas Savory made his will 6 April 1674, sworn 7 March 1675/76, and he left all his estate to his wife, Ann, also called Annis. He also desired "my deare wife to Consider; my son Aron att her decease; if shee have any thinge left; and the Reason why I Give all to my wife is because I have little my debts being payed" (Ply. Colony PR 3:1:172). The wording might indicate that son Aaron was by an earlier wife, but not necessarily.[6]

While it is indeed not *necessary* to conclude from this phrasing that Aaron was not the biological son of Anne, it is difficult to imagine why Thomas would have worded his will in the way he did, if Aaron was her natural son. Thomas did not divide his estate among his wife and children (as would be customary), but left everything to his surviving wife, since – as he himself stated in the will – there would be little left after his debts were paid. If all of Thomas Savory's children were by Anne, it would be assumed that in her own future disposition of what would now have become her property, she would be equitable and fair in dividing among them what was left of the estate. They would, after all, be her children, too. But if one of Thomas' heirs was *not* also an heir of Anne, then it would make perfect sense for Thomas to seek to make special provision for an inheritance, however modest, also for that heir. This might also help us to understand why, in the special request to Anne that he included in his will, such an heir from a previous marriage would be referred to as "*my* son Aron" and not as "*our* son Aron." This was not a bequest, where we would in either case expect the "my son" wording, but this was a "memorandum" of sorts, addressed to Anne, embedded within the text of the will.[7]

Thomas Savory had arrived in Plymouth in 1633.[8] We do not know when Margaret Rogers or her sister Elizabeth arrived in the colony, but it was most likely in the company of their brother John Rogers, who arrived around 1630 – perhaps on the same ship on which Samuel Eddy and his brother John Eddy had arrived. If Margaret Rogers and Thomas Savory were married soon after Thomas' arrival, a son Aaron may have been born between 1635 and 1640. During that range of time, Thomas Rogers' daughter Margaret would have been between 22 and 27 years old. It has been supposed that Aaron Savory was born "say 1658,"[9] but there is no compelling reason to think that he was born this late, or that he could not have been an older half-brother of Thomas Savory's other known children (Benjamin, Thomas, Moses, Samuel, Jonathan, Mara, and Anthony) – who would have born after the death of Margaret, and after the remarriage of Thomas to a woman named Anne (whose maiden name, and date of marriage to Thomas Savory, are unknown).[10]

It is also worth noting that on 7 June 1665, Thomas Savory was one of five men receiving land in the town of Middleborough, in the Major's Purchase. Stratton observes that while the other four men in this Purchase received the land for themselves, Savory received it "for his children." Stratton goes on to point out that while this purchase was not stated to be for children of "Old Comers," there is evidence of an "Old Comer" connection for the other four men.[11] The theory that Thomas Savory had had a child (or children) by an earlier marriage to Margaret Rogers is congruous with his receiving land under these terms, together with those other individuals. The plural reference to "children" might mean that Thomas and Margaret had had an additional child besides Aaron, who was alive in 1665, but dead by the time of Thomas' will in 1674. Of course, it is possible that Thomas' (second) wife Anne was also from "Old Comer" stock herself. (As already noted, we do not know her maiden name, or anything about her family background.)

Alfred William Savary notes that it is known, "From the records of the laying out of lands in the registry office at New Bedford," that Aaron Savory was

living at Dartmouth (head of Acushnet River), in 1711. His will was proved August, 1717, mentioning only his wife Hannah. He probably left no children.[12]

Aaron was actually already associated with the town of Dartmouth, Massachusetts, by 1694. On the 9th of November in that year, he witnessed the will of John Cooke of Dartmouth. And in a later memorandum regarding that will, dated 16 April 1696, "Aaron Savory" was said to be "of Dartmouth."[13] If Aaron was born between 1635 and 1640, he would have been between 82 and 87 years old at the time of his death, and of the proving of his own will (registered in Bristol County, Massachusetts), in 1717. Aaron's widow Hannah was apparently quite a bit younger than Aaron, and may have been a second wife. Nine years after Aaron's death

she was planning to remarry, and may have done so. Savary reports that

At Dartmouth, Oct. 19, 1728, the intentions of marriage between John Perry of Sandwich, and Hannah Savery of Dartmouth, were entered by the town clerk, but no record of the marriage can be found. John Perry died 1732, leaving no widow.[14]

On the basis of what has already been said concerning the likely identification of Samuel Eddy's wife Elizabeth as Elizabeth Rogers, we would expect to see Samuel's "brother-in-law" Thomas Savory being married to Margaret Rogers. Admittedly, we do not have any direct evidence for such a union. But we should certainly not discount the evidence that we do have, in the unusual wording of Thomas Savory's will, which strongly suggests that Thomas had previously been married to *someone* other than his widow Anne.

Stratton describes the "deed of 22 March 1677/78 in which Ann Savory, widow, gave land to her sons Anthony Savory and Aron Savory which belonged to her deceased husband Thomas Savory by exchange with 'our brother in law Samuell Eedey' (Ply. Colony LR 4:311)."[15] In this deed, Anne refers to Anthony and Aaron specifically as "my two sons."[16] We see, then, that Anne honored her late husband's wishes regarding a legacy for Aaron, even before her own demise. She gave land to her son Anthony. And she also gave land to Aaron – her "son" in affection, but more likely than not her step-son in actual kinship.

In summary, circumstantial evidence suggests that the wife of Samuel Eddy (born 1608) was Elizabeth Rogers (born 1609), and that their five children (John, Zachariah, Caleb, Obadiah, and Hannah) are accordingly grandchildren of Thomas Rogers of the *Mayflower*. A plausible circumstantial case – contingent on this identification of Samuel Eddy's wife – can likewise be made that a first wife of Thomas Savory was Margaret Rogers (born 1613), and that Thomas and Margaret had a son Aaron who would also have been a grandson of Thomas Rogers of the *Mayflower*. In his research, Eugene Aubrey Stratton had collected together almost all of the evidentiary pieces of this puzzle, but he had not put all of those pieces together in this way. We now have.

The evidence is not conclusive, and the General Society of Mayflower Descendants is not yet prepared to recognize the children and descendants of Samuel Eddy's wife Elizabeth, or the child of Thomas Savory's first wife, as Rogers descendants. But according to the preponderance of the evidence, this explanation of what happened to Thomas Rogers' daughters Elizabeth and Margaret – whom we know from Bradford were somewhere in Plymouth Colony as wives and mothers – would seem more likely to be true than not to be true. Time will tell if additional evidence may someday come to light that will either disprove or confirm this theory.

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1 For details on Samuel and Elizabeth Eddy, their life and family, see Robert Charles Anderson, *The Pilgrim Migration: Immigrants to Plymouth Colony 1620-1633* (Boston: New England Historic Genealogical Society, 2004), 194-98.

2 Eugene Aubrey Stratton, *Plymouth Colony: Its History and People 1620-1691* (Salt Lake City: Ancestry Publishing, 1986), 287-88. Joseph Rogers, who accompanied his father Thomas on the *Mayflower*, lived in Duxbury and Eastham, Massachusetts. He and his wife Hannah (surname unknown) were the parents of Sarah, Joseph, Thomas, Elizabeth, John, Mary, James, and Hannah.

3 Alice Westgate, Ann T. Reeves, and Peggy M. Baker, *Mayflower Families Through Five Generations: Volume Nineteen, Thomas Rogers* (second edition) (Plymouth, Massachusetts: General Society of Mayflower Descendants, 2013), 1.

4 John Rogers lived in Duxbury, Massachusetts. He married Anna Churchman, with whom he had John, Hannah, Abigail, and Elizabeth.

5 Stratton, 288.

6 Stratton, 349. The full text of the will is as follows: "The last Will and Testament of Thomas Savory Senior. I give my soule to him that gave it and my body to a decent burial. And next I give to Anne my dearly beloved wife all that estate that I have that is to say my house and lands both uplands and meddows with all my mouables in the house and belonging to the house or all that appeares to be mine from any other thus I say and will and give to Anne my deare wife, shee to pay all my debts, and I desire my deare wife to consider my son Aaron att her decease if she have anything left, and the Reasons why I give all to my wife is because I have little my debts being payed; I leave her sole administrator and executor. Thomas Savory" (A. W. Savary, *Genealogical and Biographical Record of the Savery Families (Savory and Savary) and of the Severy Family (Severit, Savery, Savory, and Savary)* [Boston: The Collins Press, 1893], 22).

7 Anderson also notes the unusualness of the special reference to Aaron in the will, and suggests that it "might mean that he was in some way incapacitated" (409). Anderson also suggests that the Aaron Savory whose

will was proved in Bristol County in 1717 might have been this son of Thomas Savory (408). But we see no reason to question the identification of Aaron Savory of Bristol County – who was married, and a property owner – as Aaron Savory the son of Thomas, and therefore we do not believe that Aaron was an incapacitated person. And even if he was physically or mentally incapacitated, if Anne was his mother she would be expected to be as sensitive to his special needs as his father would have been, without the need for a special reminder in the father's will.

8 Anderson, 405.

9 Anderson, 408.

10 The placement within Thomas Savory's family of his son Anthony is also not certain. Anderson admits that "reasonable evidence is available for the ages of all the children except Anthony and Aaron. They are placed here as the youngest, but they might possibly have been the oldest" (409).

11 Stratton, 288.

12 Savary, 26. If Aaron had had a daughter named Margaret, this would have been a strong onomastic datum strengthening the theory that his mother had borne that name. But alas, he had no known children.

13 "Will and Estate Inventory of John Cooke," in Caleb H. Johnson, editor, *The Complete Works of the Mayflower Pilgrims* (Vancouver, Washington: 2003), 1127.

14 Savary, 26.

15 Stratton, 349.

16 Anderson, 407.

The First Three Children of John Howland and Elizabeth Tilley Howland: Desire, John and Hope Howland in Barnstable, Massachusetts

Steve Howland

The families of the first three children of John Howland and Elizabeth Tilley were instrumental in the growth and development of the town of Barnstable, Massachusetts, on Cape Cod. This article details a number of places the family lived and worshiped in and around Barnstable.

Desire, John, and Hope were the first three children of John Howland and Elizabeth Tilley. Hope Howland married John Chipman a few years after 1646. By 1649, John Chipman had purchased an eight-acre homestead in Barnstable and settled his family there. In August 1650, Hope became a member of Rev. John Lothrop's Congregational Church, which was originally founded in England in 1616. In January 1652, John Chipman joined her in membership.

To attend church services, the family would have regularly taken the trek about a mile west from their house in what is now Barnstable Village to Barnstable's first meetinghouse on Lothrop Hill to attend church services and town meetings.

The next Howland child to settle in Barnstable was Desire, who married Captain John Gorham in 1642 in Plymouth. Initially they lived in Plymouth, but by 1646 they were in Marshfield, where four of their children were born. By 1654 they had moved to Barnstable, where their remaining six children were born.

▲ Location of original Chipman homestead.

John and Desire Gorham would also have likely traveled to that first meetinghouse on Lothrop Hill. In 1660, John Gorham built a home on the far eastern edge of Barnstable, just before the Yarmouth line. That house still stands to this day, overlooking Route 6A.

John, the first child of John Howland and Elizabeth Tilley Howland, was the last to settle in Barnstable. John married Mary Lee in October of 1651 in Barnstable. They briefly lived in Plymouth, then moved to Marshfield during their first seven years together. The details of how they came to live permanently in Barnstable can be found in a land transfer.

In March 1657, Pilgrim John Howland exchanged land he owned in Marshfield for farmland in Barnstable owned by Christopher Winter. It was described as "four score and twelve acres (ninety-two acres) of meadow, marsh and farmland lying next to land of William Crocker."

This parcel of land is located in what is now West Barnstable, just west of Bridge Creek. By 1658, John, Mary and family had moved to that parcel, as indicated by the recording of John's admittance as a freeman of Barnstable in that year. Although John and Mary had settled on that parcel in Barnstable by 1658, they did not own it until December 1667, when Pilgrim John Howland filed a deed officially giving that parcel to his son John and John's wife Mary.

By 1658, the first three children born to Pilgrim John and Elizabeth Tilley Howland, and their families, were all residing in Barnstable. John and Mary Howland and their children likely made the three-mile trek to the meetinghouse on Lothrop Hill to participate in meetings of religious, government and public interest. John must have seen the families of his sisters, Desire Gorham and Hope Chipman, at the meetinghouse on a regular basis.

John Chipman had been building a larger home for his wife Hope and his growing family a few miles west of the original 1646 homestead. Around 1659, he sold the original homestead and moved to the larger one, located near the ninety-two acres that John Howland had settled.

In December of 1672, John Howland deeded the easterly half of his property (forty-five acres) to his brother-in-law, John Chipman. This was next to the land that John Chipman had been living on since 1659, and it effectively doubled the Chipman landholdings.

That Chipman land was inherited around 1684 by Samuel Chipman, the eldest son of John and Hope Chipman, after Hope's death and John's remarriage and relocation to Sandwich, Massachusetts. Samuel greatly improved the property, and by 1705 Samuel opened and operated the famous Chipman Tavern. Today, only the chimney remains of the tavern, and the house

▲ First Meetinghouse location plaque.

▲ Gorham House in eastern-most Barnstable.

that currently occupies that location was built around that chimney.

In 1681, a second meetinghouse was built to accommodate the growing Barnstable population. Located less than a mile west of the first meetinghouse, the new structure became known as Great Marshes Church. Keep in mind that at this point in history, religious and governmental activities were still held in the same building.

Desire Gorham's husband, John, did not live to see the second meetinghouse. John died from wounds he received in the Great Swamp Fight during King Philip's War in 1676. Desire Gorham and Hope Chipman attended the second meetinghouse for only a few years. Hope died in January 1683 and Desire died in October 1683.

Hope is buried in Lothrop Hill Cemetery, located beside the site of the first meetinghouse. Her headstone is easily found today and is in remarkable condition. Although the seventh engraved line on her headstone appears to read "This Life For a Beer", it actually should be read as "This Life For a Better". Engraving techniques of the time conserved lettering space, causing our present-day misunderstanding of the headstone.

Desire, who lived in the far eastern edge of Barnstable, is buried in Cobb Hill Cemetery in what is now Barnstable Village. The exact location of her grave is unknown.

John and Mary Howland's exact dates of death are not yet known. What is known, is that when County Road was surveyed and constructed starting in 1686, it went right through the land of John Howland and the land of his next-door neighbor, Samuel Chipman. County Road started at the Sandwich/Barnstable town line, continued through what is now West Barnstable, and then through what is now Barnstable Village. It is, for the most part, the path of current day Route 6A.

County Road went between John Howland's sheep pens and the house, placing the house on the north side of the road and the barn on the south side of the road. Beside the barn was a "lane going up into the woods." This lane later became Meetinghouse Way (aka Route 149). These details are very helpful in determining where the buildings were on John Howland's land.

Additionally, on 6 May 1693, John and Mary signed a deed of land transfer, and on 6 May 1697, John had to further acknowledge that same deed. John also appears in Great Marshes Church records in June of 1699 as officially becoming a member. Finally, on 22 February 1704/05, John signed an indenture of land with certain assets, giving such land and assets to his sons Shubal and John. In that document are conditions that must be met to provide for John and Mary. So John and Mary were still living at that time and their deaths would have occurred sometime after that 1704/05 date. Their burial locations are unknown.

The Howland, Chipman and Gorham families continued to live in Barnstable. By 1715, Barnstable had grown to such an extent that it was split into two parishes, East and West. The East Parish began construction almost immediately next to Cobb Hill Cemetery in what is now Barnstable Village. The West Parish began construction in 1717 in what is now West Barnstable.

Most of the Howland, Chipman and Gorham descendants living in Barnstable, attended the West Parish, which held its first service on an official day of Thanksgiving in 1719. That church/meetinghouse still stands proudly atop a hill on Meetinghouse Way in West Barnstable. Descendants of Desire, John and Hope were quite numerous as members of that congregation for many years. Many of John's descendants are buried in Old West Barnstable Cemetery at the corner of Route 6A and Route 149 (aka Meetinghouse Way).

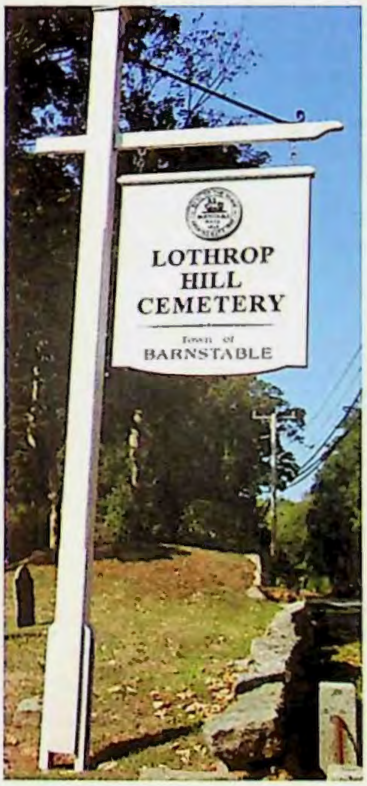
Most of the sites mentioned in this article can be viewed along Route 6A, from the Barnstable/Yarmouth line, through Barnstable Village and into West Barnstable. Many have historical markers or signage calling attention to the historical significance of that site. Only the 1717 Meetinghouse does not sit along Route 6A. It is on Meetinghouse Way, barely a mile from the intersection of Route 6A and Meetinghouse Way.

John Howland, John Chipman and John Gorham were key figures in the growth and development of the Town of Barnstable, each holding a number of important positions throughout their lives. Many of their descendants followed in their footsteps and were actively involved in making Barnstable the safe and attractive place to live it is today.

Steve Howland is a member of the Pilgrim John Howland Society and Clerk & Trustee of the 1717 Meetinghouse Foundation.

▲ Hope Chipman Headstone, Lothrop Hill Cemetery.

▲ Plaque noting this area is the location of the 1657 Pilgrim John Howland deed.



▲ Signage for Lothrop Hill Cemetery.

▲ 1717 Meetinghouse in West Barnstable.

Online Discoveries: Paleography, or Reading Old Records

Dale H. Cook

Those who are serious about their genealogical research must eventually consult manuscript records in their original form or in images. Digitized images of manuscript records are generally the easiest to access because so many of them are available online free of charge at FamilySearch.org. It can, however, be difficult to read old handwriting, especially for younger researchers who may have little experience with cursive (aka longhand – the style of handwriting where some letters are written together in a flowing manner). Even though a reader may have been taught cursive in grade school, the series of cursive standards used in American schools beginning in the middle of the 1800s may bear little resemblance to the handwriting styles found in colonial era documents.

Learning to read old records requires some study in paleography, which is the study of historic writing systems (including deciphering historic documents). A good deal of paleographic instruction is available online, but a comprehensive overview of online resources concerning paleography cannot be presented in a single column. For those who wish to explore resources on their own, I suggest Cyndi's List.[1] I would like to begin this brief discussion by listing a few relatively recent works in print that I have used. I think it is a worthwhile endeavor for those new to paleography to obtain one or more of these works, or to consult them in a nearby library, if feasible. The three which I have used are:

E. Kay Kirkham, *How to Read the Handwriting and Records of Early America* (Salt Lake City: Deseret Book Co., 1961; 2nd Edition 1964; Revised Edition 1965);

E. Kay Kirkham, *The Handwriting of American Records for a Period of 300 Years* (Logan, UT: The Everton Publishers, Inc., 1973, 1981); and

Kip Sperry, *Reading Early American Handwriting* (Baltimore: Genealogical Publishing Co., 1998).

A number of classic works on paleography are in the public domain and can be downloaded in PDF format from online repositories such as The Internet Archive. The three volumes which I have used the most are:

Thomas Astle, *The Origin and Progress of Writing: As Well Hieroglyphic as Elementary* (London: The Author, 1784; 2nd Edition J. White, 1803; Chatto and Windus, 1876);[2]

Emma Elizabeth Thoyts, *The Key to the Family Deed Chest, How to Decipher and Study Old Documents: Being a Guide to the Reading of Ancient Manuscripts* (London: Elliot Stock, 1893);[3] and

William Saunders, *Ancient Handwritings: An Introductory Manual for Intending Students of Paleography and Diplomatic* (Walton-on-Thames, England: Charles A. Bernau, 1909).[4]

Perhaps the best starting point for those new to paleography would be a series of online lessons, and the beginner has many choices. One starting point would be with lessons about reading documents in the United Kingdom that coincide with early American colonial times, as those correspond well with the paleography of the early records of the *Mayflower* settlers and other colonial settlers.

The National Archives of the United Kingdom offers "Paleography: Reading Old Handwriting 1500-1800 – A Practical Online Tutorial."[5] This tutorial discusses handwriting, but also shows the student ways that other approaches can help in reading documents, such as knowing abbreviations, understanding spelling variants, and being aware of standard phrases used in certain types of documents. Quick references concerning dating, numbers, money, measurements, and English counties provide some information that is useful for New England documents. Tutorials for ten documents, ranked in increasing difficulty, provide a steady stream of guidance, and include PDF versions of all ten tutorials.

Another superb resource from the UK is "English Handwriting Online 1500-1700: An Online Course"[6] from the University of Cambridge. It also works with documents of increasing difficulty, the top page and clickable aids in the twenty-eight graduated lessons provide help, and the lessons can be downloaded in PDF format.

A number of valuable resources are provided by FamilySearch.org. They include "Language Resources and Handwriting Helps"[7] which contains lessons for those indexing digitized images of old documents, and a game based upon Kip Sperry's *Reading Early American Handwriting*.[8]

Brigham Young University offers free online tutorials for those working with documents in a number of languages. Their "Paleography: An Introduction"[9]

provides some orientation and general guidelines. The "English Documents"[10] tutorial contains sound instruction concerning documents from throughout the English-speaking world from 1500 to 1900.

Some students of old handwriting may be interested in purchasing an online course. One that I think offers a very good value for the price of $100 for non-members, and $75 for members, is offered by the National Genealogical Society.[11] The course provides numerous examples and exercises, and teaches about many styles of writing used in the last three centuries. It uses a variety of documents from sources that the student can expect to encounter in genealogical research including probates, deeds, and other court records. The lesson on strategies for deciphering hard-to-read texts is especially valuable.

I wish the best to the researchers who endeavor to use paleography in their genealogical work!

1 See the section on "Handwriting & Script" at https://www.cyndislist.com/handwriting
2 Online at the Internet Archive https://archive.org/search.php?query=title%3A(The Origin and Progress of Writing, As Well)
3 Online at the Internet Archive https://archive.org/search.php?query=title%3A(The Key to the Family Deed Chest)
4 Online at the Internet Archive https://archive.org/search.php?query=title%3A(Ancient Handwritings)
5 Online at https://www.nationalarchives.gov.uk/palaeography/
6 Online at https://www.english.cam.ac.uk/ceres/ehoc/
7 Online at https://www.familysearch.org/indexing/help/handwriting
8 Online at https://www.reed.edu/handwriting/
9 Online at https://script.byu.edu/Pages/paleography/home
10 Online at https://script.byu.edu/Pages/the-english-documents-pages/the-english-documents
11 Online at https://www.ngsgenealogy.org/cgs/reading-old-handwriting/

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The Silver Books Project

Bonnie Wade Mucia

The General Society of Mayflower Descendants (GSMD) uses rigorous genealogical standards to determine eligibility for membership. The Silver Books Project is pivotal to this confirmation process. As the recently appointed Director of the Silver Books Project, I did a deep dive into the Silver Books Project's history. This article discusses some of what I discovered.

HISTORY OF THE SILVER BOOKS PROJECT

The idea of tracing the descendants of the *Mayflower* passengers started very early on in the Society's history. George E. Bowman, the founder of the Massachusetts Society, announced in 1899 that his goal was to trace descendants down to his own time. He spent many years pursuing this goal, and in 1956 the first three generations of his findings named *Family of Pilgrims* was published. Herbert Folger, the first Historian of California, endeavored to catalog descendants as well. In 1920, he published his manuscript, the *Folger Four Generations Pamphlet*, which filled eighty-two ledgers. In the 1920s and 1930s, Dr. Frank Calef of the Rhode Island Society compiled forty-one manuscripts of family group sheets showing *Mayflower* passenger descendancy. His work was the starting point for the William White book. In 1932, Historian General William McAuslan started compiling the *Mayflower Index* from approved lineage papers.

At the September 1959 GBOA meeting, Lewis E. Neff, the Oklahoma Historian and later Governor General, proposed a resolution for a "publication of the tracing out of five generations of all the descendants of all *Mayflower* passengers." The Five Generations Project (5GP) was born. The process, conducted by volunteers, was tedious and difficult in those early years. The research was done without the use of technology. The project received many offers of assistance from members who had volunteered information

concerning branches of principal families or help in searching records in specific geographical locations. The coordinators would spend weeks in Plymouth pouring over applications and gathering information that was mailed in. In 1971, the series became known as *Mayflower Families through Five Generations.*

The first volume was anticipated in 1970, but the research and logistics took longer than expected. There were more delays when Miss Lucy Kellogg, the editor and developer of the project's standards, died unexpectedly in 1973, leaving the project temporarily hindered. Finally, in 1975 the first volume containing the Francis Easton, Samuel Fuller, and William White families was released. The book was so popular that of the first 3,000 printed, 2,600 of them sold immediately at a cost of $10. Volume Two was published in 1978. In 1985, an article in *The Mayflower Quarterly Magazine* (MQM) stated, "the project was a hundred times larger than originally realized. Only one volume was envisioned when this project began and that indicated that no one had the faintest notion of the scope of the project or any idea of the size of the huge genealogical tiger we now have by the tail." Genealogical tiger indeed!

In 1986, the *Mayflower Families in Progress (MFIP),* or what we know as the pink and green books, were conceived when the team decided to release information to the public for review before the final *Silver Book* was published. The project started picking up steam in the 1990s and beyond. In 2013, a name change took place when research continued beyond five generations. The 5GP became the Silver Books Project named after the unique silver color of the cloth used to cover the books.

THE SILVER BOOKS PROJECT TEAM

The Silver Books Project team consists of researchers, reviewers, and editors. They are skilled genealogists and writers that analyze complex genealogical problems and time periods where various records may or may not be available. When vital records aren't available, other sources are used to link the generations together. There are various volumes being revised and updated at any given point. The goal is to publish research on all families through generation seven, naming generation eight. Some volumes have not been updated for decades, but we plan to address every family. It takes many hours of research to complete a book, often years in the making.

THE SILVER BOOKS PROJECT TODAY

The *Silver Books* primary purpose is for *Mayflower* descendant lineage verification. They also provide a map for you, researchers, and writers to study their lives and to better tell their stories. In this way, these individuals become more than just a name on the paper or a name in a lineage chart. Sometimes the *Silver Books* have corrections or additions as more research is discovered. When that happens, the information is conveyed to the GSMD Research Staff, the Director, and the Historian General. An article is usually written about the change and published in the MQM.

Today, there are twenty-two volumes of the *Silver Books* with multiple parts that make up the forty-two book catalog. Volumes One, Two, and Five have been superseded and are no longer in print. The GSMD publishes all the *Silver Books* which are for sale in the GSMD store and on the website. The fifth generation is digitized, indexed, and available on the New England Historic Genealogical Society website in a database called *Mayflower Families Fifth Generation Descendants, 1700-1880.* The GSMD website will have a landing page for the *Silver Books* with details on each family and each volume, including all their parts. It is in the works, just like other exciting things that will be coming down the road.

For an idea imagined in 1959, the project is still going strong with more and more books added every year. Little did they know they were creating one of the crowning jewels of the General Society of Mayflower Descendants. It's a privilege to be a small part of this decades-old endeavor.

Bonnie Wade Mucia is the Director of the Silver Books Project. She is a Forensic Genealogist and does military repatriation work for the U.S. Army's Defense POW/MIA Accounting Agency. Bonnie serves as Member-at-Large for GSMD Executive Committee and is a Past Governor of the South Carolina Society.

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We are happy to accept publications for review in *The Mayflower Quarterly Magazine*. Preferred subject matter includes:

- Transcripts or abstracts from unpublished public or private records or some aspect of research methodology having a major bearing on the Colony of New Plymouth or *Mayflower* passengers or their descendants;
- Family histories and other publications considered as complementary to *Mayflower* research;
- Works on the history of New England in the seventeenth century, particularly as related to *Mayflower* passengers and descendants.

When forwarding copies, please include selling price and any other add-on costs to the consumer (postage, handling, sales tax, etc.) as well as the address to which interested parties may direct their inquires or orders. If possible, include an email address where you can be reached. Publications submitted for review become the property of the General Society of Mayflower Descendants, which donates them to the GSMD Library for the use of all patrons. Please submit review copies to:

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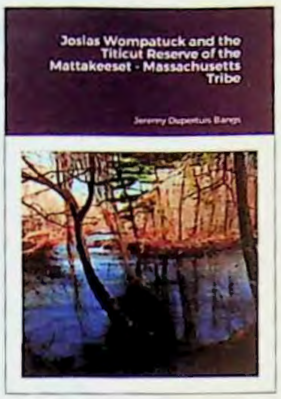
Josias Wompatuck and the Titicut Reserve of the Mattakeeset – Massachusetts Tribe.



Jeremy Bangs

Jeremy Dupertuis Bangs, *Josias Wompatuck and the Titicut Reserve of the Mattakeeset - Massachusetts Tribe*. Second Edition. Leiden: Leiden American Pilgrim Museum, 2021. 236 pages; illustrations, facsimiles, maps, index. hardback: $20.00. Available from Lulu (https://www.lulu.com/).

Jeremy Bangs here revisits the subject of his earlier ground-breaking work *Indian Deeds: Land Transactions in Plymouth Colony, 1620-1691* (Boston: New England Historic Genealogical Society, 2nd ed. 2008). His earlier work contained transcriptions of more than four hundred Native American land conveyances from Plymouth Colony court records, making a vast treasure trove of resources available to researchers. One of the less well noted results of this work was the recognition that the Native Americans of this area and era in New England had a fairly sophisticated system of private land ownership long before the arrival of the Pilgrims in 1620. The claim that ownership of land or cattle was foreign to the previous residents of the Plymouth Colony, as this theory is advanced by modern activists, is not supported by the documentation, which in some cases identifies land that has been inherited through gen*erations of male ancestors*. While there is overlap between *Indian Deeds* and this present work, as there would inevitably be, each can be read without the other: *Josias Wompatuck* contains transcriptions of forty-nine deeds.

Chickataubut ("Thankful Fire") was one of the "Great Sachems" among the Massachusetts Indians. His territory extended from Duxbury Mill to Titicut, to Nunchatateset pond; from there to Wanamampuke, which is the head of the Charles River. His favourite resort was at Titicut, where he maintained a wigwam, and his land comprised three miles of each side of the Taunton River. After his death of smallpox in 1633, the Titicut Indians divided into two bands, separated by the Taunton River.

His son Josias (or Josiah) Wompatuck ("White Deer") resided at Neponset, where he was raised by his Uncle Kitchamkin. At one time he professed to be one of the "Praying Indians" but afterward turned apostate and separated from them, although he remained friendly with the English. On 9 June 1664, Wompatuck deeded a three mile long parcel of land along the Taunton River called Cotunicut to the Titicut Indians "in perpetuity," having succeeded his father in his rule. In 1669, Wompatuck joined in the war between the New England Indians and the Mohawk Indians, where he lost his life. "In perpetuity" here was about sixty years, when the Massachusetts Indians settled for about one hundred acres and protection from the Massachusetts Colony.

Bangs' presentation on the property belonging to Josias Wompatuck and his extended family notes that they were identified as belonging to the Mattakeeset or Massachusetts Tribe, and had no connection to any group whose descendants became subsumed under the name "Wampanoag." This part of the book, reviewing the documentation deed by deed, is certainly the most detailed and fascinating part of the work. A brief note at the beginning of the book notes problems with formatting, and this is evident throughout, particularly where the index does not match the pagination of the text: John Soule, for example, is listed in the index as on pp. 117 and 146, but actually appears on pp. 128 and 160. This makes the index of limited usefulness.

It is truly astonishing indeed, how little attention was given to the Pilgrims in most of the high profile 400th anniversary commemorations of the last few years. Bangs presents numerous quotations from Native American activists, surely "telling their story in their own words," and addresses each one by one. One of the more outrageous contentions is that Native society was "a matriarchal society, where women were rising up to the highest levels of government ... that would have been a struggle for the Pilgrims to wrap their heads around; and they would not have enjoyed having to communicate on a government to government relationship with women" (p. 11). The Pilgrims, coming from an island where – quite recently – women had ruled for almost sixty years (Mary Tudor and Elizabeth I), and where at one point *both* kingdoms on the island were governed by women (Elizabeth in England and her cousin Mary, Queen of Scots in Scotland), were certainly far more aware of women as heads of state than this assertion gives them credit. Even in Holland, Margaret of Austria and Margaret of Parma served as regents for their sons and governed the Low Countries.

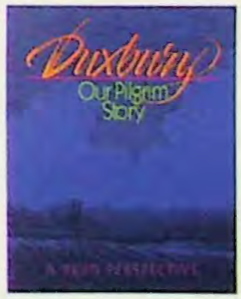
There are two appendices: one brief ("The Inherent Racism of Public Records"), and one entitled "Addendum" on "Mashpee's Assertions." The Appendix explains the "disappearance" of Native Americans in public records through the categories of classification. The Addendum disputes claims advanced in a 2012 submission by which the Mashpee Wampanoags asserted claims to the Titicut Reserve. Bangs contends that the Mashpee Wampanoag tribe's claims to the lands of the Titicut Reserve "rest on three historically false, inter-related assertions that together display an aggressive sleight-of-hand" (p. 181). The three assertions are: (a) the seventeenth century Indians inhabiting what became the Plymouth Colony were all of one, single tribe; (b) the term "South Sea Indians" as used by the Pilgrims is synonymous with the Pokanoket Indians; and (c) the Massachusetts tribe had no separate existence, but was a subordinate group within the Pokanoket Empire. Bangs convincingly, and at length, reviews seventeenth century documents and rebuts each assertion in turn, concluding that each is false and the 2012 submission is, in fact, a land grab.

The final assertion is the most troubling, since it effectively abolishes the existence of the numerous tribes of Mattakeeset or Massachusetts. Bangs reproduces (p. 15) a map used by the Plymouth 400 group giving the territory of the Wampanoag Empire, whose extent quite literally erases a number of tribes – the ultimate in "cancel culture" – and extends the sway of the Wampanoag (a name that does not surface until after King Philip's War, "and even then was not a tribal designation" [p. 13]) from Connecticut to the Merrimack Valley. The assertion also elevates a single tribe to the level of a nation state (in the misleading slogan of the "four nations" used by Plymouth 400).

Bangs concludes that "[c]laiming such an extensive territory as historically 'Wampanoag' has the general purpose of aggrandizing the role of the claimed ancestors of Mashpee Native Americans, and the important specific purpose of justifying demands for Wampanoag possession now of the Titicut Reserve, where the Mashpee Wampanoag would like to build a casino" (pp. 13-14). Faulkner's best-known line from *Requiem for a Nun* comes to mind: "The past is never dead. It's not even past."

– W.B.S.

Duxbury: Our Pilgrim Story. A 2020 Perspective.



Jayne O'Farrell

Jayne Talmage O'Farrell, Executive Editor, *Duxbury: Our Pilgrim Story. A 2020 Perspective*. Duxbury, Massachusetts: Duxbury 2020, Inc., 2020. ix + 213 pages; illustrations, maps. paperback: ISBN 978-0-578-66531-3, $20.00. Order online from Duxbury 2020 via PayPal at $27.95 plus $4.95 shipping, or check payable to Duxbury 2020, PO Box 2407, Duxbury MA 02331; also available from Alden Kindred of America (https://shop-alden.square.site/).

Many of the commemorations scheduled for last year's 400th anniversary never materialised, for reasons completely beyond anyone's control. Fortunately, however, some bore fruit and will provide information and enjoyment for years to come. *Duxbury: Our Pilgrim Story* was developed for the Plymouth 400 commemoration by the Alden House Historic Site, Duxbury Rural & Historical Society, and Duxbury 2020, Inc. This book features essays by twelve local historians, each with a unique look into Duxbury's early settlers.

It is not possible to go into detail on each one of the essays, but all of them (with one exception) highlight the connection with Plymouth's northern neighbour. Some are distillations of material that has been published previously: Lamont Healy's articles from the *Duxbury Clipper* on the early settlers of Duxbury have been republished, but his essay in this book "Duxbury's Early Lands & Leaders" (pp. 37-57) is much more colourful, and the maps and charts are fascinating to see exactly where on a survey of modern Duxbury the original settlers' grants would appear. Duxbury's town historian,Tony Kelso, traces the footsteps of the early settlers quite literally in his "Along Ancient Paths" (pp. 147-155) highlighting both the early history of the town and its connections with the adjoining areas, as well as the current plan to make these old pathways modern trails.

Several essays are on particular *Mayflower* passengers who became Duxbury inhabitants: Tom McCarthy, Alden House historian, traces the activity of "John & Priscilla Alden of Duxbury" (pp. 87-114) long after the Longfellow poem, and Alicia Crane Williams, the researcher and editor of the *Alden Silver Books* and genealogist for the Alden Kindred of America for more than thirty years, summarises what is known about Priscilla and her children (pp. 133-145). Priscilla was the mother of ten children, and the grandmother of sixty-nine, and yet she is named in no surviving records – so much for "speaking for yourself"! The support of Alden Kindred of America and the Alden House Historic Site for this publication is very much evident, and these organisations have our gratitude for bringing so much family lore together in one place.

Closely connected to the *Mayflower* settlers were the descendants of Philippe de la Noye (anglicised as Philip Delano) who arrived on the *Fortune* in 1621 and whose land grant was sandwiched in between John and Priscilla Alden and George and Mary Soule. Muriel Cushing and George B. DeLano have brought that family to life in "The Delano Family" (pp. 177-189) and connect it to the seafaring story of Duxbury from early settlement to 1850, when the town boasted twenty shipyards. The final resting place of many early settlers is a story all its own, and Patrick T. J. Browne's essay on "Searching for the Old Burying Ground" (pp. 157-175) bridges the time from the death of the first Pilgrims to the discovery of the burial ground centuries later — the photographs of what the area looked like at the beginning of the twentieth century are stunning, because it certainly does not look like that now.

Excavation of the area's largely undocumented deep history, beginning at the end of the last ice age, is presented in the first essay by Sheila Lynch-Benttinen, "Duxbury's Archaeological History" (pp. 1-17); James W. Baker relates the Pilgrims' first landing in the area in "Clark's Island: From Pilgrims to Today" (pp. 19-35) as it is seen in local history and local myth; and Stephen C. O'Neill, director of the Hanover Historical Society, amazes with what can be learned from both the tangible remains of the early settlers as well as the information that can be teased from such sources as provision lists and probate inventories in "Day-to-Day Life in the 17th Century" (pp. 115-131).

My personal favourite was Carolyn Ravenscroft's review of the twenty-eight year construction of "Duxbury's Myles Standish Monument" (pp. 191-207) a larger than life monument commemorating a larger than life personality. It remains a visible and enduring testament to the courage of the earliest inhabitants of the town, but also to the perseverance and piety of later generations. The Duxbury Rural and Historical Society, founded in 1883 as a town "improvement society," has given concrete form to the desire to honour those who have gone before by undertaking both land and historical preservation projects. It is encouraging to see that this original intent continues to animate different writers from Duxbury and beyond to make the events of 400 years ago live again in their text and context.

– W.B.S.

The Life of Peregrine White: The First Englishman Born in New England.

Stephen C. O'Neill

Stephen C. O'Neill, *The Life of Peregrine White: The First Englishman Born in New England.* Marshfield Historical Society, Inc.: Marshfield, Massachusetts, 2020. 117 + xxi pages; illustrations. paperback: ISBN 978-0-578-81703-3, $20.00. Also available from GSMD Shop.

In addition to all of the other firsts mentioned in this new book about Peregrine White, the first child born to the Pilgrims after their arrival in New England, two are noteworthy and not mentioned by this work: this is the first biography of Peregrine White, and the first book published by the Marshfield Historical Society. Both of these are certainly causes for celebration and congratulations all around. Author Stephen C. O'Neill has

presented a full narrative, from the start in Provincetown Harbour in November 1620 – barely a couple of weeks after the Mayflower Compact was signed – to the finish in Marshfield in 1704, which "brought an end to any living connection with the *Mayflower*'s crossing in 1620 and its passengers" (p. 105). While it is frequently said that Mary (Allerton) Cushman was the last surviving *Mayflower* passenger to die (28 November 1699), that accolade might rightly be given to Peregrine White, even if the only part of the voyage which he did not make *in utero* was the trip from Provincetown to Plymouth. Three pregnant women boarded the *Mayflower* in England during the late summer of 1620, and while all three gave birth (the aptly named Oceanus Hopkins was born on the high seas, and Mary (Norris) Allerton's child was stillborn), only Peregrine White survived to adulthood and has descendants of which we are aware.

O'Neill has done a superb job of weaving numerous primary sources and historical documents into an engaging narrative. While Peregrine White left no correspondence that has survived (although we do have his signature), this work presents several lengthy quotations from deeds and, notably, White's last will and testament (the original of which is in the Pilgrim Hall collection). Numerous questions remain about this man, and perhaps the most intriguing is why this son of two staunch Puritans did not join the Marshfield Church until his 78th year (22 May 1696). While some theories suggest a significant conversion, it could also be as simple as that he never got along with any of the ministers before then.

The name "Peregrine" is surely significant, as well. While it has been repeated numerous times over the past few years that the group we call "Pilgrims" did not identify themselves by that name, it cannot be a mere coincidence that the very first child born in the nascent Plymouth Colony bears a name that means, well, "Pilgrim."

Although there is quite a bit told about Peregrine White in this book, there is, strangely, even more that could have been included. O'Neill mentions all seven children of Peregrine and Sarah (Bassett) White, but does not follow up on their second child. In William Bradford's 1651 list of *Mayflower* passengers and increasings, he notes that "Peregrine [hath] two [sons], all living." O'Neill states that "Peregrine and Sarah lost their second child, name unknown, probably in childbirth, sometime in 1650 or 1651" (pp. 51-52). Yet the son must surely have been alive when Bradford compiled his list, and there is a strong suggestion that this son is Joseph White of Marshfield, who was killed in King Philip's War in Captain Pierce's Fight on 26 March 1676, along with his close contemporary and neighbour Benjamin Soule, youngest son of *Mayflower* passenger George Soule of Duxbury. There were only two White families in Marshfield in the 1670s: that of Peregrine and his older brother Resolved. All of Resolved's children are accounted for, and court records indicate that Joseph was born about 1650 (see Robert S. Wakefield in *MD* 45 [Jan 1995]: 53). This Joseph has no known issue, but it is unfortunate that there is no citation for either the claim of death in childbirth or for this second child at all. O'Neill unaccountably and consistently cites the *Silver Book Mayflower Families* Volume 1 for William White, edited by Lucy Mary Kellogg and published in 1975, without any mention of *Mayflower Families* volume 13, "Family of William White," now in its third edition (!) and published in 2006.

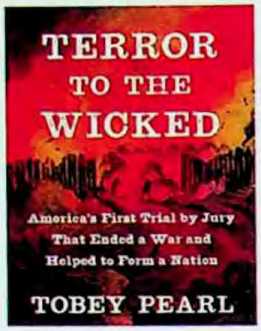
The absence of citations is a vexing problem in this work: another example is the notice that Peregrine's mother, Susanna (Jackson) White's parents lived in Amsterdam at the time of her marriage to William White. Susanna was the daughter of Richard and Mary (Pettinger) Jackson of Scrooby, Nottinghamshire. Richard had been a member of the separatist congregation in Scrooby, and was probably not residing in England at the time of the marriage, although no record has been found of the Jackson family ever living in Amsterdam or Leiden (see Allan, Neal and Johnson, "The Origin of Mayflower Passenger Susanna (Jackson) (White) Winslow," *TAG* 89 [2017]: 241-264, which relates in some detail previous attempts to establish Susanna's identity; see also Sue Allan's description of the Family of Love and the Mays of Wisbech in *In the Shadow of Men* [Burgess Hill, West Sussex: Domtom Publications, 2020], 61-64, 98f., and, of course, her *In Search of Mayflower Pilgrim Susanna White-Winslow* [Burgess Hill, West Sussex: Domtom Publications, 2018]).

There are not only problems with what is not stated, but also problems with what is. William White's date of death is given as February 21st 1621/2 (p. 26), which is exactly a year too late. Dates go back and forth between old style and new style, with no consistency, even in the same sentence, and some of the dates are in error: the first landing in Plymouth by the exploratory party was in 21 December 1620 (new style: p. 27), but that is 11 December 1620 (old style), because of the ten-day difference. The *Mayflower* itself reached Plymouth harbour on 16 December 1620 (old style), after an abortive attempt the day before; this would be 26 December 1620 (new style). A description of the difficulties in dating would have been welcome. There is an inconsistent citation format, and the book could have benefitted from a more thorough proofreading.

Stephen O'Neill, the Executive Director of the Hanover Historical Society, has produced a remarkable and well appreciated work in bringing Peregrine to light again. May we see more volumes from the Marshfield Historical Society in the future!

– W.B.S.

Terror to the Wicked: America's First Trial by Jury That Ended a War and Helped to Form a Nation.



Tobey Pearl

Tobey Pearl, *Terror to the Wicked: America's First Trial by Jury That Ended a War and Helped to Form a Nation*. New York: Pantheon Books, 2021. xiv + 267 pages; illustrations, map, bibliography, index. hardback: ISBN 978-1-101-87171-3, $24.99.

Murder trials are dramatic enough to divide, or unify, a society. John Adams' defense of British Regulars who fired into a riotous crowd on March 5, 1770, divided Patriots from Loyalists until Adams' courtroom victory proved that even the Redcoats responsible for the Boston Massacre could receive a fair trial in a colonial courtroom. In our own time, the trial of O.J. Simpson, for the slashing deaths of his ex-wife, Nicole Brown Simpson and her friend Ron Goldman, and the trial of former Minneapolis Police Officer Derek Chauvin for the suffocating death of George Floyd have mesmerized Americans. Tobey Pearl has written a book about a trial as dramatic as, and more important than, any in recent times: the jury trial of George Peach and three co-defendants — the Peach Gang — for the murder of Penowanyanquis, a Nipmuc Native trader, in September 1638.

Pearl's rich narrative focuses on the Peach Gang's murder of Penowanyanquis and its consequences, a fevered, inter-colonial pursuit of the four murderers by a combined Native/colonial team that included Rhode Island founder Roger Williams, Massachusetts Bay Governor John Winthrop, stern sachem Miantanomo of the Narragansett tribe, the subtle Pokanoket sachem Massasoit Ousamequin, Scituate's idealistic immigrant the Reverend John Lothrop, and "terror to the wicked" Plymouth Colony Governor Thomas Prence. Roger Williams' enslaved Pequot servant Will, unwed mother Dorothy Temple, and Stephen Hopkins as a slightly sleazy bartender play supporting roles. A helpful map and a useful cast of characters place the story in the context of its place and time.

A fast-paced narrative culminates in an ambush-arrest, a co-conspirator's escape across the sea, and a jury trial inside Plymouth Colony's historic Meetinghouse, all set against the brutal backdrop of the Pequot War. While most books about Plymouth Colony focus on its first decade — the *Mayflower* Voyage, First Thanksgiving, and Cattle Division of 1627 memorialized at Plimoth Patuxent — this book jumps ahead a decade to examine the dynamic tensions linking Plymouth with surrounding Native peoples and competing colonies. The author presents a brisk, fact-filled *Law and Order* style police procedural that showcases Plymouth's unique contributions to America's rule of law — including Governor William Bradford's handwritten, December 1623 entry in *Plymouth's Law Book*, now in Plymouth County's Deed Registry Office, declaring that the colony would mete out justice by conducting jury trials.

The Peach Gang's murder of Penowanyanquis tested the resolve of Plymouth's officials to render equal justice on behalf of a Native man murdered by a veteran of the Pequot War. George Peach came to Plymouth Colony as a servant to former Governor Edward Winslow. If Plymouth justice proved illusory, the Native peoples within and around it would have believed that retaliation and rebellion were their only paths to justice. The stakes were high for Natives and settlers alike. Tobey Pearl supplements sparse contemporary records in Plymouth, Rhode Island, the Bay Colony, and Maine with Native Nipmuc myths, songs, and oral history that help bring the story to life.

And yet *Terror to the Wicked's* clever subtitle, *America's First Trial by Jury That Ended a War and Helped to Form a Nation*, requires a parsing. By noting that the Peach trial's conclusion preceded by two weeks the Treaty of Hartford among Natives and colonists that ended the Pequot War, the author claims that she's writing about the first jury trial that "ended a war and helped to form a nation." But that's not the same thing as "America's first criminal jury trial," something that also occurred in Plymouth, but eight years before: the 1630 jury trial of Plymouth settler John Billington for murder, John Winthrop's advice, and an execution by hanging set Plymouth's precedent for the Peach Gang jury trial. Yet the name John Billington appears nowhere in the index; nor does Governor Bradford's conduct of the trial merit a mention. To hype the historical importance of the Peach Gang jury trial, the author buries the Billington jury trial because it does not link up with a tenuously related peace treaty executed in another colony two weeks later.

Nor is this the only example of a half-truth skillfully told. In the first pages of the book, the author describes how half the original *Mayflower* company died during their first winter (p. 5), then goes on to relate how Governor Bradford "later recounted the travails of these formative days," quoting him as writing, "Many sold their clothes and bed coverings [to the Indians]; others (so base were they) became servants to the Indians, and would cut them wood and fetch them water for a capful of corn; others fell to plain stealing, both night and day, from the Indians... In the end, they came to that misery that some starved and died with cold and hunger" (p. 6). Yet here Bradford was *not* writing about Plymouth's colonists or the formative years of 1620-1621 but, instead, of the Wessagusset settlement's bedraggled losers who struggled to survive twenty-five miles north of Plymouth two years later, in 1623.

To further heighten the trial's drama, the author highlights conflicts between the Reverend John Lothrop and Plymouth Governor Thomas Prence. "Reverend Lothrop

was in the process of pulling up stakes from Plymouth Colony ... The departure of Lothrop and his followers would decrease the total population of Plymouth by approximately ten to fifteen percent, removing some of the most esteemed residents in terms of education and acumen and potentially halting the Peach trial altogether." Lothrop wanted to get out while the getting was good because he "had his sights set on a remote area of Cape Cod [Barnstable], but without Governor Prence's approval, Lothrop faced a treacherous time organizing a relocation" (p. 107).

The risk of losing Lothrop's jurors makes for a fine story but not for a true history. Cape Cod was never *outside* of Plymouth Colony; it was always a part of the colony and, in fact, the first place the Pilgrims landed when they arrived at Cape Cod aboard the *Mayflower* on November 11, 1620. Hence Lothrop's departure to Barnstable, a town not mentioned in the index or text, would not have depopulated Plymouth Colony of ten to fifteen percent of its settlers or prospective jurors. The Peach Gang's trial lasted only a few days, at most. Governor Prence could have delayed the relocation of Reverend Lothrop and his "Men of Kent" settlers of Scituate to Barnstable on the completion of their jury duty, as indeed seems to have been the case.

Despite minor errors and omissions, this book is entertaining, enlightening, and well written. I do not recommend *Terror to the Wicked* because it is scrupulously accurate. It falls a little short, devolving at times into historical fiction — although it compensates for its flaws with superb endnotes and a comprehensive bibliography. I recommend it because it offers the best single narrative available about an important and often-ignored episode in Plymouth's — and America's — early history: the jury trial that first proved that justice can transcend racial and religious differences.

– David A. Furlow

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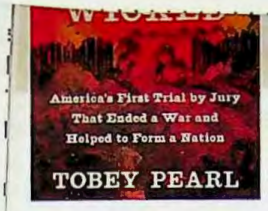

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Periodical

Volume 87, No.2
Summer 2021

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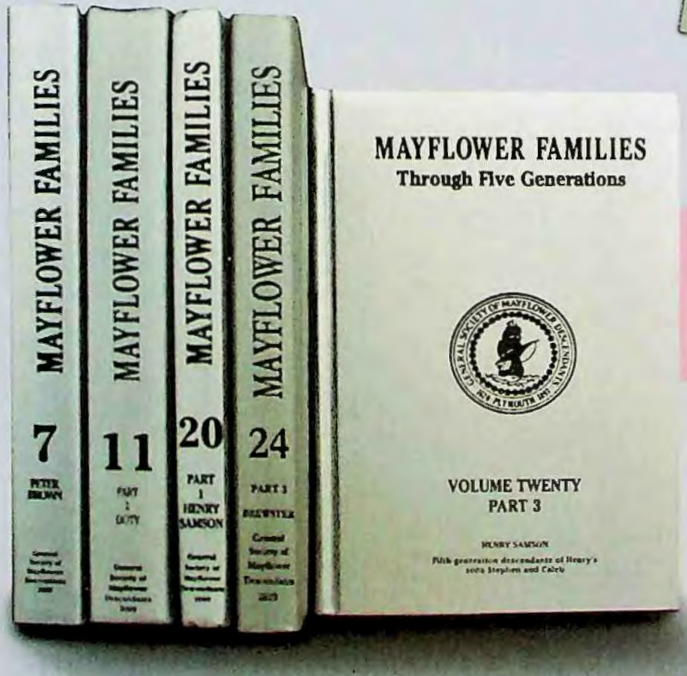

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*The above five *Silver Books* are on sale for a limited time only from June 15 to August 15, 2021. While supplies last. Shipping and handling not included.